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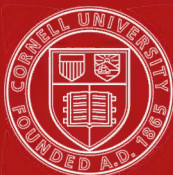
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ELEMENTARY GRAMMAR
OF THE
GREEK LANGUAGE

BY
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MDCCCLIII.



PREFACE.

The present Grammar has been drawn up with a view to supply certain deficiencies which occur in the Greek Grammars commonly used in Scotland, but which it is not necessary here to specify. As the study of Greek always begins and must begin with that of the Attic dialect, it has been deemed expedient in this elementary work to limit the attention of the learner to it, and not to bewilder him with a number of other dialectic forms, which at first he does not require to know, and with which he may afterwards make himself acquainted, without difficulty, partly by reading the different Greek authors and partly by studying the more voluminous grammatical works of Buttmann, Thiersch, Matthiæ, Rost, Krüger, Kühner, and others.

The plan I have followed in putting the materials together is, so far as the nature of the subject permits, the same as that which I have adopted in my Latin Grammar. As, however, no boy ever enters upon the study of Greek without having previously acquired some knowledge of Latin and without being familiar with the ordinary grammatical terminology, it would have been a mere waste of time and space to repeat all those definitions and explanations with which a boy must be supposed to be acquainted from his knowledge of English and Latin. It ap-

peared to me to be of far greater importance to explain those things which are peculiar to the Greek language, such as the doctrine of the Accents, the nature of the Middle Voice, the Optative, the Aorist, the import of the numerous particles, and other points of Greek Syntax, which in our common Grammars are scarcely treated of at all. Accordingly wherever the Greek language agrees with the Latin, the facts are briefly stated; but where the former presents anything peculiar, I have endeavoured to explain it as far as the nature and the objects of an elementary book seemed to require. In the chapter on irregular verbs, it has not been my aim to multiply their number, as is but too often done, but, on the contrary, to reduce the list as much as possible, and by classification to bring those which have the same irregularities under common heads. This will, I believe, considerably facilitate the progress of the beginner, and is less terrifying to his imagination than the sight of an interminable list of irregularities. In the tables of Declensions and Conjugations the stems or roots have been, as much as possible, distinguished from the terminations and the connecting vowels.

In the execution of my task I have derived great assistance from K. W. Krüger's *Greek Grammar for beginners* (published at Berlin in 1847), which is, on the whole, one of the best elementary treatises on the Greek language, though its phraseology and arrangement are strangely at variance with what we might expect in an elementary work.

Edinburgh, Oct. 1852.

L. Schmitz.

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INTRODUCTION.

The Greek language is one of the great family of languages commonly called the Indo-Germanic, which comprises the Old Indian, Persian, Greek, Latin, Slavonic, German and Celtic. It was spoken by the ancient Greeks not only in Greece proper but in all their colonies on the coasts of the Mediterranean and the Euxine, and in after-times even in Egypt, Syria and other parts of the East. But the language spoken over this vast extent of country, as might be expected, was not the same everywhere, nor was it the same at all periods of Greek history; not only did strong dialectic differences exist in the larger divisions or provinces of Greece, but there is evidence that even separate towns and cities in the same province had their dialectic peculiarities. Those dialects, moreover, existed not only as popular modes of speaking among the uneducated classes, as is the case in the countries of modern Europe, where, notwithstanding the great variety of dialects in the same country, all men of education speak and write the same literary language; but the best educated men and authors generally spoke and wrote, both verse and prose, in the dialect of the district in which they lived.

The dialects in which literary compositions have come down to us are 1. *the Doric*, a rough and broad Highland dialect, which from the mountains of Thessaly spread southward and was subsequently spoken in all the countries and islands occupied by Dorian settlements. 2. *The Aeolic*, apparently a mixture of Doric and the ancient Pelasgian, was spoken in the plains of Thessaly, in Boeotia, the Aeolian colonies in Asia Minor, in many of the islands of the Aegean, and other parts of Greece. It was probably the dialect spoken more extensively than any other. 3. *The*

Ionic, was originally spoken in the north of Peloponnesus, Attica, and the Ionian colonies in Asia Minor; it was the softest of all the Greek dialects, being partial to the accumulation of vowels and averse to combinations of consonants which were harsh or difficult to pronounce. The Ionians in Attica developed a peculiar dialect of their own, called the *Attic*, which, on the one hand, avoided the harsh and broad sounds of the Doric, and, on the other, the extreme softness of the pure Ionic. The cultivation of this Attic dialect was carried farther than that of any other by the number and the genius of the Attic poets, philosophers and orators who by their immortal works made the language of the Athenians the most perfect in the world. This preeminence of the Attic dialect was felt and acknowledged by the Greeks themselves, for in later times many authors who belonged to different countries, and whose works are still extant, set the highest value upon using the pure Attic idiom in their writings. After the conquests of Alexander the Great, the Greek language began to be spoken in Egypt and many eastern countries, but it was acquired chiefly through the ear and without careful attention to the rules regulating the diction of the Athenians. Those foreigners, moreover, often mixed up with their Greek words, forms and phrases borrowed or imitated from their different vernacular tongues, and a language was thus gradually formed which is generally designated by the name of *Hellenistic* Greek, in which besides many other works the books of the New Testament are composed.

The Greek language, it must further be observed, has never become a dead language like many others spoken in ancient times, for the modern Greek, though mixed to some extent with Slavonian, Turkish and Italian words and expressions, is still essentially Greek, and, in many respects strongly resembles the ancient Aeolic dialect, which, as was remarked above, was very extensively spoken in ancient Greece.

ERRATA.

For "5," in page 2, *read* "6."

For "so," in page 3, *read* "not."

For "are thrown," in page 34. *read* "are thrown out."

I. WORDS AND FORMS OF WORDS.

CHAPTER I.

THE ALPHABET AND PRONUNCIATION OF THE LETTERS.

§. 1. The Greek alphabet consists of the following twenty-four letters :

<i>Capitals.</i>	<i>Small letters.</i>	<i>Pronunciation.</i>	<i>Name.</i>
<i>A</i>	<i>α</i>	a	Alpha, "Αλφα
<i>B</i>	<i>β or β</i>	b	Beta, Βῆτα
<i>Γ</i>	<i>γ or γ</i>	g	Gamma, Γάμμα
<i>Δ</i>	<i>δ</i>	d	Delta, Δέλτα
<i>E</i>	<i>ε</i>	ě	E - psilon, "Ε ψιλόν
<i>Z</i>	<i>ζ</i>	z	Zeta, Ζῆτα
<i>H</i>	<i>η</i>	ē	Eta, ἤτα
<i>Θ</i>	<i>θ or θ</i>	th	Theta, Θῆτα
<i>I</i>	<i>ι</i>	i	Iota, Ἰῶτα
<i>K</i>	<i>κ</i>	k	Kappa, Κάππα
<i>Λ</i>	<i>λ</i>	l	Lambda, Λάμβδα
<i>M</i>	<i>μ</i>	m	My, Μῦ
<i>N</i>	<i>ν</i>	n	Ny, Νῦ
<i>Ξ</i>	<i>ξ</i>	x	Xi, Ξῖ
<i>O</i>	<i>ο</i>	ō	O - mīcron, "Ο μικρόν
<i>Π</i>	<i>π or π</i>	p	Pi, Πῖ
<i>P</i>	<i>ρ</i>	r	Rho, Ῥῶ
<i>Σ or C</i>	<i>σ or σ</i>	s	Sigma, Σίγμα
<i>T</i>	<i>τ</i>	t	Tau, Ταῦ
<i>Υ</i>	<i>υ</i>	y (u)	Y - psilon, "Υ ψιλόν
<i>Φ</i>	<i>φ</i>	ph	Phi, Φῖ
<i>X</i>	<i>χ</i>	ch	Chi, Χῖ
<i>Ψ</i>	<i>ψ</i>	ps	Psi, Ψῖ
<i>Ω</i>	<i>ω</i>	ō	O - mega, Ὠ μέγα.

NOTE 1. The capitals are the most ancient characters, and originally none but capitals were employed; afterwards the small letters were introduced, but the capitals still continued to be used, if not exclusively, at least principally.

NOTE 2. Of the two signs Σ and C , the former is the older one, and the latter did not come into use till after the time of Alexander the Great. The letter σ is used at the beginning, and ς at the end of words. But this ς must not be confounded with ς , called Stigma or Sti, which is used for $\sigma\tau$, and is also employed as a figure for the number 5.

§. 2. Of the vowels e and o are short, η and ω long, and the three remaining α , ι and υ are anceps, i. e., they may be either long or short.

§. 3. All consonants may be divided into two classes, according to the facility with which they are pronounced, namely:

1. *liquids*: λ , μ , ν , and ρ , to which may be added the sibilant σ ;
2. *mutes*: β , π , φ , γ , κ , χ , δ , τ , θ .

§. 4. According to the organs with which they are pronounced, they are divided into three classes, viz.

1. *labials*: β , π , φ , and μ ,
2. *palatals*: γ , κ , χ ,
3. *linguals*: δ , τ , θ , λ , ν , ρ , σ .

§. 5. All the mutes are again subdivided into three classes according to the degree of breathing with which they are pronounced, namely:

1. *tenues*: π , κ , τ ,
2. *mediae*: β , γ , δ ,
3. *aspirates*: φ , χ , θ .

NOTE. All the divisions mentioned in the last three §§ are of great importance in the laws regulating the commutation of consonants in inflection and in the formation of words, as we shall see hereafter.

§. 6. The letters ζ , ξ , and ψ cannot be classed with the single consonants, for they are double consonants, ζ being

equal to $\sigma\delta$ or $\delta\varsigma$, ξ to $\gamma\varsigma$, $\kappa\varsigma$ or $\chi\varsigma$, and ψ to $\beta\varsigma$, $\pi\varsigma$ or $\varphi\varsigma$. They are in all respects equivalent to two consonants each.

NOTE. Every genuine Greek word ends either in a vowel, or in one of the consonants ν , ρ , and ς to which ξ and ψ likewise belong. The only exceptions to this rule are the words $\acute{\epsilon}\nu$ and $\omicron\nu\acute{\epsilon}\nu$.

§. 7. Diphthongs are formed by the vowels ι and υ being added to any of the other vowels, as: $\alpha\iota$, $\epsilon\iota$, $\omicron\iota$, $\upsilon\iota$; $\alpha\nu$, $\epsilon\nu$, $\eta\nu$, $\omicron\nu$ and $\omega\nu$.

NOTE 1. When ι is to be added to $\tilde{\alpha}$, η , or ω to form a diphthong, it is put underneath, that is, it is subscribed, as: $\pi\acute{\epsilon}\iota\theta\alpha$, $\lambda\acute{o}\gamma\omega$, $\tau\tilde{\eta}$. With a capital vowel it is never subscribed, but always put by the side of it, as: Ῥινοῦν , Ἡρεῖτο , Ἰδιῆς .

NOTE 2. Diphthongs of which the first vowel is short, as $\alpha\iota$, $\epsilon\iota$, $\omicron\iota$, $\alpha\nu$, $\epsilon\nu$, $\omicron\nu$, are called genuine diphthongs; all the rest, α , η , ω , $\eta\nu$, $\omega\nu$, together with $\upsilon\iota$ are termed spurious diphthongs.

NOTE 3. The pronunciation of the Greek letters has been the subject of much dispute; especially that of the vowels. But modern investigations have made it clear that the following pronunciation cannot be very far from that used by the ancient Greeks themselves:

α like a in *are*

ϵ like e in *net*

η like e in *were*, or a in *sand*

ι like i in *in*

\omicron like o in *so* not

υ like u in *ruse*. or rather the French *tu*

ω like *oa* in *moan*.

NOTE 4. The diphthongs $\epsilon\iota$ and $\epsilon\nu$ were in all probability pronounced like the English i in *mine* and eu in such words as *euphony*; $\alpha\iota$ was probably sounded like the English ai in *naïl*, $\omicron\iota$ like the German \ddot{o} , $\alpha\nu$ like the English *ou* in *house*, and $\omicron\nu$ like the English *oo* in *wool*. The pronunciation of the spurious diphthongs can only be conjectured, though α , η , and ω are generally pronounced in modern times like the simple α , η , and ω .

NOTE 5. The consonants β , γ , δ , π , κ , τ , φ , θ , λ , μ , ν , ρ and ς were pronounced like the corresponding English letters; but γ when followed by another γ , by κ or χ is sounded

like *n*. *χ* had no doubt a guttural sound like *ch* in the Scotch word *loch*; *ξ*, though a combination of *d* and *s* is pronounced like *z* in *Zephyr*. The letters *ξ* and *ψ* have the sounds of *ps* or *ks* (*x*) respectively.

CHAPTER II.

BREATHINGS AND OTHER SIGNS USED IN WRITING.

§. 8. Every vowel beginning a word is marked by either of two breathing signs. The sign of the soft breathing (*spiritus lenis*) is ^ˊ, and that of the rough breathing (*spiritus asper*) corresponding to our *h*, is ^ˋ, as ἀπό, ἔκ, pronounce ἄπο and ἔκ; ὁ, ὑπό, pronounce ᾠ, ῥυπό.

NOTE 1. When a word begins with a diphthong, the breathing sign is put on the second vowel as αὐτός, οὗτος, αἶρω. When a word begins with a capital vowel, the breathing signs are not marked above it, but by the side of it, as Ἀνὴρ, Ὀμηρος. When Αι, Ηι, and Ωι stand for α, η, ω (see §. 7, n. 1), the breathing is likewise marked before the first vowel, as Αἰδης, Ωιδή.

NOTE 2. The vowel *v* when beginning a word always has the rough breathing, as ὑπό, ὑπέρ, ὕμνος.

§. 9. Every word beginning with a ρ has the rough breathing over it, or when the ρ is a capital letter, by the side of it; in Latin *h* is used as its representative, as ῥήτωρ, rhetor; Ῥιανός, Rhianus.

NOTE. When in the middle of a word two ρ concur, the first is generally marked with the spiritus lenis, and the second with the asper, as Πύρρος, Ἀρρίανός, Pyrrhus, Arrianus; but some editors consider the breathings in this case unnecessary, and write, for example, Πύρρος, Ἀρριανός.

§. 10. The sign of the spiritus lenis, when put over a vowel preceded by a consonant is a sign of contraction (crasis), and is called *coronis*, as τὰγαθὰ, τοῦργον, for τὰ ἀγαθὰ, τὸ ἔργον.

§. 11. The sign of the spiritus lenis after the last letter of a word is called the *apostrophe* and indicates that a vowel has been cut off, as ἐπ' ἐμοῦ for ἐπὶ ἐμοῦ; κατ' ὄναρ for κατὰ ὄναρ.

§. 12. If two vowels generally forming a diphthong are to be pronounced separately, this is indicated by the diæresis (¨) being put over the second vowel, as ἄϋπνος, αἰδῶρις.

NOTE. When the vowel marked by the diæresis has at the same time the accent, it is customary to put the acute between the two points of the diæresis, and the circumflex above them, as νηϊτης, προῦναι.

§. 13. The emphatic syllable of every word is marked by the accent, either the acute (´) or the circumflex (˘). A syllable which has no accent is supposed to have the grave (`). The circumflex, being originally a combination of the acute and the grave (˘) occurs only on naturally long syllables and diphthongs. E. g. λόγος, ἄνθρωπος, αὐτός; σῶμα, τῶν.

NOTE. In the case of diphthongs the accents, like the breathings, are put on the second vowel, as ἐκσιῖνος, παύσω; in the case of capital vowels, the accents are placed before them, and if the same vowel is to be marked by both breathing and accent, the acute is placed after the breathing, but the circumflex above it, as Ὅμηρος, Οὗτος.

§. 14. When the last syllable of a word has the acute, and there is no pause after it (a colon, semicolon, comma, or sign of interrogation), the acute accent is changed into the grave, as αὐτὸς ἔφη.

§. 15. In regard to punctuation the Greek language has the same signs for the full stop and comma as the Latin and English; but a colon or semicolon consists of a point near the upper end of the last letter as αὐτὸς ἔφη· ἀλλά; and the sign of interrogation is the same as a semicolon in English (;). A sign of exclamation does not exist; but when it is needed the English sign (!) is generally employed.

CHAPTER III.

DIVISION OF WORDS INTO SYLLABLES AND QUANTITY OF SYLLABLES.

§. 16. In words of more than one syllable the correct pronunciation depends upon the right manner of connecting the consonants with the preceding or following vowel; and the rule is, that a single consonant between two vowels must in pronunciation be joined to the latter, as *λό-γος*, *δρε-πα-νον*, *σῶ-μα*.

§. 17. Two or three consonants between two vowels are drawn to the second vowel only when they are so easily pronounced together, that they may form the beginning of a word, as *ἄ-μνός*, *ἄ-κμή*, *δε-σμός*, *ἐ-στρεφον*.

NOTE 1. A mute followed by *μ* or *ν*, however, is drawn with these liquids to the following vowel, even if the mute itself joined to *μ* or *ν* cannot form the beginning of a word, provided a mute of the same class can, as *φά-τνη*, *δη-γμός*, *Δά-φνις*, because there are words beginning with *φν*, *κν*, and *πν*.

NOTE 2. Three consonants are joined to the following vowel even if the first two and the last two of them may begin a word, as *ἐ-σθλός*, *ἐ-χθρός*, because there are words beginning with *σθ* as well as with *θλ*, and others beginning with *χθ* as well as with *θρ*.

§. 18. Compound words are divided according to the elements of which they are composed; as *Κυνός-ουρα*, *συμ-πλέκω*, *ῶς-περ*. But when the final vowel of the first word is elided, the consonant is joined to the next, as *δωδε-κήρης*, *ὕ-φλημι*, *ἄ-πάγειν*.

§. 19. The quantity of a syllable depends partly upon the *nature* of its vowel, and partly upon its *position*. The vowels *η* and *ω*, and all diphthongs are naturally long; and the vowels *ε* and *ο* are naturally short. The remaining vowels *α*, *ι* and *υ* are doubtful, that is, they may be either

long or short. Every vowel, moreover, is long which has arisen from contraction, as ἄκων for ἄεκων, ἰχθυῖς for ἰχθύεις.

NOTE. We must, however, carefully distinguish between contraction and elision, the former consisting in two vowels being united into one, and the latter in simply throwing out one of the vowels, in which case the other retains its original quantity, as in ὑπάγειν for ὑποάγειν.

§. 20. A naturally short as well as a doubtful vowel may become long by its *position*, that is by being followed by two or more consonants, the letters ξ, ξ, and ψ counting each as two consonants, as τάξις, τράπεζα, ὕψος; τύπτω, γάλακτος, τέκτων.

§. 21. A short vowel followed by a mute and a liquid (*muta cum liquida*) remains generally short, as τέκνον, ἀκμή, Ἡρακλῆς.

NOTE. It must however be observed that β, γ, δ, when followed by λ, μ or ν make the preceding short vowel long, as in βίβλος, πλέγμα, ἔχιδνα. When a mute is followed by a liquid in compound words, so that the mute belongs to the one word, and the liquid to the other, the preceding short vowel is generally treated as long, e. g., ἐκλείπειν.

It is self-evident, that a vowel naturally long, remains long whether it be followed by one or two consonants, and of whatever nature these consonants are.

CHAPTER IV.

THE ACCENTS.

§. 22. Every Greek word has its own accent, that is, it has one syllable which is more emphatically pronounced than the others; and ever since the time of the Alexandrian grammarians it has been customary to mark the accent on every word, for the purpose of pointing out the correct pronunciation. In modern times the accents, although scrupulously observed in writing and printing, have been

undeservedly neglected in reading and pronouncing Greek ; but we should endeavour by all means to revive the genuine ancient pronunciation in this respect also.

NOTE 1. The cause of the neglect of the pronunciation according to the accents in modern times, lies in the difference between the Germanic Languages (of which the English is one), and that of Greece. In the former the accent generally falls upon the most important or radical syllable of a word, and that syllable is generally long, so that length and accent coincide. In Greek the accent is independent of quantity, and we find it somewhat difficult to pronounce a Greek word, e. g., *ἄνθρωπος*, in such a manner as to give the accent to the first, and yet make the second long. But a little practice might easily overcome that difficulty.

NOTE. 2. The only Greek words which have no accent, are the following *οὐκ*, *οὐχ*, or *οὐ*, *ὧς*, *εἰ*, *ἐν*, *εἰς* or *ἐς*, *ἐξ* or *ἐκ*, and the nominatives of the article *ὁ*, *ἡ*, *οἱ* and *αἱ*. All these words attach themselves so closely to the following word in the sentence in which they occur, as to lose their own emphasis, and hence appear without accent; but some of them when placed after the word to which they belong, or when they retain their own emphasis, also have an accent, as *θεὸς ὧς*, like a God; *πῶς γὰρ οὐ*; for why not?

§. 23. There is, properly speaking, only one accent, viz. the acute (´); and all the other syllables of a word, which are without any accent, are supposed to have the grave (`), which however is not marked in writing.

§. 24. What is called the circumflex (~) is only a combination of the acute and grave (ˆ), so that *άά* becomes *ᾶ*; *όά*, *ῶ*, *έα* *ῆ*, etc.

NOTE. If of the two concurring accents the first is grave and the second acute, the contraction of the two vowels into one does not produce the circumflex, but only the acute. Thus *άά* becomes *ά*, *όά*, *ώ*, *έα*, *ῆ*, etc., e. g. *φιλεούσης* is contracted into *φιλούσης*, but *φιλέονσα* into *φιλοῦσα*. If of two contracted vowels neither has the acute, the contraction generally has no accent, as *ἐτίμαον* contracted into *ἐτίμων*.

§. 25. The circumflex requires a syllable long by nature, whereas the acute may stand upon either a long or a short vowel, as *σῶμα*, *τιμῶν*, *ἄνθρωπος*, *ἀνθρώπου*, *βασιλεύς*.

§. 26. The acute accent occurs only on one of the last three syllables of a word, and the circumflex only on one of the last two, whatever the nature or the etymological importance of these syllables may be.

§. 27. A word having the acute on the last syllable is termed an *oxytonon*; one having the acute on the penult a *paroxytonon*, and one having the acute on the antepenultima a *proparoxytonon*, as *καλός*, *ἄνθρώπου*, *ἄνθρωπος*. A word having the circumflex on the last syllable is called a *perispōmenon*, and one having the circumflex on the penult a *properispōmenon*, as *καλοῦ*, *σῶμα*. Lastly a word having neither accent on the last syllable is termed a *barrytonon*.

§. 28. When the last syllable of a word has the acute, without there being a pause after it, the acute is changed into the grave, as *καλὸς καὶ ἐγαθὸς γίγνεται*. Comp. §. 14. The interrogative pronoun *τίς* (who), never *τί* (what), alone retains the acute under all circumstances.

§. 29. When a word has the accent on the last syllable, whether its vowel be naturally long or short, it generally takes the acute, as *ἀγαθός*, *ἄγών*, *ἀνήρ*, *χρῶς*. But the following cases form regular exceptions :

1. The terminations of the genitives and datives of all numbers, if they are long and accented, have the circumflex, as *τιμῆς*, *τιμῇ*, *τιμαῖν*, *τιμῶν*, *τιμαῖς*; *καλοῦ*, *καλῷ*, *καλοῖν*, *καλῶν*, *καλοῖς*; *ποδοῖν*, *ποδῶν*; but *ποδί*, because the *ι* is short.
2. Vocatives ending in *ευ* and *οι* from oxytona in *εὖς* and *ὠς*, have the circumflex, as *βασιλεῦ*, *αἰδοῖ*, from *βασιλεὺς* and *αἰδῶς*.
3. Adverbs in *ως* derived from adjectives in *ός* and *ής* have the circumflex, as *καλῶς*, *σοφῶς*, *σαφῶς*, from *καλός*, *σοφός*, *σαφής*.
4. There are lastly a number of monosyllabic words, which being mostly contractions have the circum-

flex, as *βοῦς*, *γραῦς*, *ναῦς*; *παῖς*, *οὐς*, *πῦρ*, *φῶς*, *εἶς*, *πᾶς*, *πᾶν*, *αὖ*, *νῦν*, *οὖν*, *γοῦν*, *ῆ*, *αὖ*, *εὔ*, *φεῦ*, *ῶ*, *μῶν*; *πῆ*, *ποῖ*, *ποῦ*, *πῶς*, and others.

§. 30. The acute can never be put further back than the antepenultima, and the circumflex never further back than the penultima; but the acute can stand on the antepenultima and the circumflex on the penultima only when the last syllable of the word is short. If therefore a proparoxytonon or a properispomenon by inflection receives a long final syllable or an additional syllable, the accent must be shifted or changed, as *ἄνθρωπος* becomes *άνθρωπον*, *άνθρωπον*, *άνθρωποις*, *άνθρωπους*; *σῶμα* becomes *σώματος*, *σώματι*, *σώματα*; *πεῖρᾱ*, *πεῖρᾱς*, *πεῖρᾱ*.

NOTE 1. The terminations *αι* and *οι* (except in the optative mood) are accounted short in reference to accent, and therefore admit of the acute being on the antepenultima, and the circumflex on the penultima, as *άνθρωποι*, *πολίται*, *νῆσοι*, *μάχαιραι*, *τύπτομαι*, *παιδεῦσαι*, *πρόπαλαι*; but *παιδεύοι*, *παιδεύσαι*, because they are optatives. But the following words are likewise paroxytona and not properispomena *οἴκοι*, at home (but *οἶκοι*, the houses) *οἶμοι*, *ῆτοι*.

NOTE 2. The *ω* in what is commonly called the Attic declension, is accounted short in regard to accent, so that the acute may be on the antepenultima, as *πόλεως*, *ἀνώγειων*, *δύσεως*, *πόλεων*, &c.

§. 31. When the last syllable of a word is long only by position, the circumflex may be on the penultima, as *ῆλιξ*, but the acute cannot stand on the antepenultima, but must be shifted to the penultima, as *νυκτοφύλαξ*.

§. 32. When the penultima is naturally long and accented, and the last syllable of the word is short, the penultima always has the circumflex, as *σῶμα*, *τεῖχος*, *ψῦχος*, *γυναικες*, *μῶλυσ*, *φεῦγε*.

NOTE 1. The accentuation of the words *ᾠρα*, *αὔρα* and others shows, that their last syllable is long; and that of *ἄκρος*, *ὔψος*, *ἴσος* and others shows that their penultima is not long by nature.

NOTE 2. The compound words *εἵτε*, *οὔτε*, *ὥςπερ*, *ῆτις*, *τῆνδε* and others, as well as *ναίχι* and *εἶθε*, are only apparent exceptions. See Chap. V. §. 36. 5.

§. 33. Where every Greek word has its accent, must, on the whole be learned from observation, and especially from a correct pronunciation. But the following rules may be laid down for the guidance of the beginner.

1. A word in its inflections generally retains the accent on the syllable, to which it originally belongs, provided the last syllable permits it.
2. Verbal substantives in *μός* have the accent on the last syllable, *οἰκισμός*, *ὄστρακισμός*.
3. Adjectives ending in *μός*, *νός*, *τός*, *τέος* have the accent on these terminations.
4. Neuter substantives in *μά* have the accent as far back as their last syllable permits, as *σῶμα*, *πολίημα*, *ἐπιχείρημα*.
5. Compound substantives and adjectives generally have the accent as far back as the last syllable permits, as *ἄτιμος* (from *τιμή*), *πάροδος* (from *ὅδος*).
6. All comparatives and superlatives have their accents as far back as the last syllable permits.
7. All verbs generally have their accent upon their stem, or in other words, as far back as the last syllable permits.

NOTE. Other general rules as well as exceptions to the above will be given in the remarks of the Declensions and Conjugations.

CHAPTER V.

PROCLITICS AND ENCLITICS.

§. 34. There is a number of little words, mostly monosyllabic, whose importance is so slight, that they may be looked upon as a mere part of either the following or the

preceding word. In consequence of this they generally lose their own accent. When such a word attaches itself to the following word, it is termed a *proclitic*, and when to the preceding an *enclitic*.

§. 35. Proclitics, or as some grammarians call them, *atona* or words without accent, are:

1. The nominatives of the article, ὁ, ἡ, οἱ, αἱ;
2. The prepositions ἐν, ἐς or εἰς, ἐξ or ἐκ, ὡς;
3. The negative οὐκ, οὐ or οὐχ, and
4. The conjunctions εἰ and ὡς.

NOTE. These proclitics however have an accent of their own, when they stand at the end of a sentence or are used as substantives, as τὸ μὲν καλὸν, τόδε οὗ (or οὐχί, which always has its own accent); τὸ εἰ, the if; τὸ ἐν.

§. 36. The following is a list of the enclitics:

1. Certain forms of the personal pronouns: μοῦ, μοί, μέ; σου, σοί, σέ; οὔ, οἷ, εἶ, μίν, νίν, and σφίσιν.
2. All the forms of the indefinite pronoun τίς, τί.
3. The present indicative of the verbs εἰμὶ, I am, and φημί, I say, with the exception of the monosyllabic forms εἶ and φής.
4. The indefinite adverbs πού, πῇ, ποί, πῶς, πῶ, ποτέ, ποθέν, ποθί; these must be distinguished from the interrogatives ποῦ, πῇ, ποῖ, πῶς, πότε, πόθεν, which are never enclitic.
5. The particles γέ, τέ, τοί, νύν, πέρ, κέν or κέ, and δέ.

NOTE. Even the long vowels occurring in these enclitics are mostly treated as short in reference to accent, as the voice in pronunciation does not dwell upon them.

§. 37. As enclitics throw their accent back upon the preceding word with which they thus form, as it were, only one word, only on certain conditions, the following rules must be observed:

1. When an enclitic follows an oxytonon, the enclitic loses its accent, and the preceding word instead of the grave has the acute, as *καλόν τι, καλόν ἐστι*.
2. An enclitic following a perispomenon simply loses its accent without any further change, as *φιλῶ σε, ἐρῶ σου, ὀρῶ τινα, ὦν τινων*.
3. Monosyllabic enclitics following a paroxytonon simply lose their accent, but dissyllabic enclitics retain it, as *λόγος τις, λόγος μου*; but *λόγον τινά, λόγος τινῶν*.
4. Enclitics following a proparoxytonon or properispomenon, throw their own accent, in the form of the acute, on the last syllable of the preceding word, as *σῶμά μου, σῶμά τινος, ἄνθρωπός τις, ἄνθρωπός εἰμι*.
5. When an enclitic is preceded by a proclitic or another enclitic, it throws its accent, in the form of the acute, upon it, as *εἴ τις, οὐ φημι; εἴπερ τίς σέ μοί φησί ποτε*.

NOTE 1. All enclitics retain their own accent 1) when they begin a sentence; 2) when the preceding word ends in a vowel which is apostrophised, as *σοφὸς τοῦτ' εἰμί*; 3) when they are emphatic, as is the case with the personal pronouns, when they are governed by some preposition, and with the verb *εἰμί*, when it is not a mere copula, but a real verb expressing existence.

NOTE 2. The demonstrative enclitic *δέ*, which attaches itself to demonstrative pronouns and adverbs, always causes the accent to advance to the penultima, as *τοιόςδε, τοιήδε* (from *τοῖος, τοίη*); *τόσόςδε, τοσήδε* (from *τόσος, τόση*); *τηλικόςδε* from *τηλίκος*; *ἐνθάδε* from *ἐνθα*.

NOTE 3. Certain dissyllabic prepositions having the accent on the last syllable, withdraw it to the penultima, when they are placed after the case they govern, as *τίνων πέρι τοῦτο λέγεις*;

CHAPTER VI.

COMMUTATION OF CONSONANTS.

§. 38. As it frequently happens in declension and conjugation, that a suffix beginning with a consonant has to be added to a stem ending in a consonant, and that thus there arises a concurrence of consonants which it is either disagreeable or physically impossible to pronounce together, it is necessary, before proceeding to the declensions, to know the rules by which such inconveniences are removed.

§. 39. Euphony being one of the great objects aimed at by the Greeks in their language, they avoided the concurrence of consonants which in other languages are considered unobjectionable. Thus they do not allow a *t* sound (δ , τ , θ) to be followed by a *p* sound (β , π , φ), nor a *p* sound to be followed by a *k* sound (γ , κ , χ).

NOTE. The preposition $\epsilon\kappa$ alone appears in compound words before any other consonant without either undergoing or producing any change upon the following consonant.

§. 40. For the same reason the Greeks avoided the doubling of consonants; the aspirates are never doubled; of the mediæ only γ , which however was softened in pronunciation, $\gamma\gamma$ being pronounced like *ng*. The only consonants which are found doubled, are the liquids (λ , μ , ν , ρ), τ , σ , κ , and π .

NOTE. Instead of $\rho\rho$ we frequently find $\rho\sigma$, as $\alpha\rho\rho\eta\nu$ or $\alpha\rho\sigma\eta\nu$. $\theta\alpha\rho\rho\epsilon\iota\nu$ and $\theta\alpha\rho\sigma\epsilon\iota\nu$. For $\sigma\sigma$ (unless it has arisen from the composition of two words) the Athenians more commonly used $\tau\tau$, as $\theta\alpha\lambda\alpha\sigma\sigma\alpha$ and $\theta\alpha\lambda\alpha\tau\tau\alpha$.

§. 41. The concurrence of two consonants difficult or impossible to pronounce is avoided partly by assimilation and partly by other changes which are based upon simple linguistic principles, as for example, that consonants pronounced by the same organs or with the same kind of breathing are interchangeable.

§. 42. One *t* sound (δ , τ , θ) before another is, in inflection, regularly changed into σ , as :

$\acute{\alpha}\nu\sigma\theta\eta\eta\alpha\iota$ for $\acute{\alpha}\nu\tau\theta\eta\eta\alpha\iota$ from $\acute{\alpha}\nu\acute{\iota}\tau\omega$,
 $\acute{\epsilon}\rho\epsilon\iota\sigma\theta\eta\eta\alpha\iota$ for $\acute{\epsilon}\rho\epsilon\iota\delta\theta\eta\eta\alpha\iota$ from $\acute{\epsilon}\rho\epsilon\iota\delta\omega$,
 $\pi\epsilon\iota\sigma\theta\eta\eta\alpha\iota$ for $\pi\epsilon\iota\theta\theta\eta\eta\alpha\iota$ from $\pi\epsilon\iota\delta\omega$.

NOTE. In the perfect active ending in $\kappa\alpha$, a *t* sound is thrown out before κ , as $\pi\epsilon\iota\delta\omega$, perf. $\pi\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$ for $\pi\acute{\epsilon}\pi\epsilon\iota\theta\kappa\alpha$.

§. 43. A *p* sound or a *k* sound (β , π , φ and γ , κ , χ) before a *t* sound (δ , τ , θ) must be changed into one of the same breathing as the latter. Thus we have

$\tau\tau\iota\pi\tau\acute{\omicron}\varsigma$ for $\tau\tau\iota\beta\tau\acute{\omicron}\varsigma$ from $\tau\tau\acute{\rho}\iota\beta\omega$,
 $\pi\lambda\epsilon\chi\theta\eta\eta\alpha\iota$ for $\pi\lambda\epsilon\kappa\theta\eta\eta\alpha\iota$ from $\pi\lambda\acute{\epsilon}\kappa\omega$,
 $\gamma\rho\acute{\alpha}\beta\delta\eta\nu$ for $\gamma\rho\acute{\alpha}\varphi\delta\eta\nu$ from $\gamma\rho\acute{\alpha}\varphi\omega$.

NOTE. This rule may also be seen from the following tabular view:

1. $\beta\tau$ and $\varphi\tau$ become $\pi\tau$
2. $\pi\delta$ and $\varphi\delta$ become $\beta\delta$
3. $\pi\theta$ and $\beta\theta$ become $\varphi\theta$
4. $\gamma\tau$ and $\chi\tau$ become $\kappa\tau$
5. $\kappa\delta$ and $\chi\delta$ become $\gamma\delta$
6. $\kappa\theta$ and $\gamma\theta$ become $\chi\theta$.

§. 44. A tenuis followed by the spiritus asper, is changed into its kindred aspirate, that is, π is changed into φ , κ into χ , and τ into θ , as $\acute{\alpha}\varphi\omicron\rho\omicron\mu\acute{\eta}$ (a compound of $\acute{\alpha}\pi\acute{o}$ or $\acute{\alpha}\pi'$, and $\acute{o}\rho\mu\acute{\eta}$); $\acute{\alpha}\nu\theta'$ $\acute{\upsilon}\pi\acute{\alpha}\tau\omicron\upsilon$ (for $\acute{\alpha}\nu\tau\acute{\iota}$ or $\acute{\alpha}\nu\tau'$ $\acute{\upsilon}\pi\acute{\alpha}\tau\omicron\upsilon$); $\kappa\alpha\theta'$ $\acute{\eta}\mu\omega\tilde{\nu}$, for $\kappa\alpha\tau\acute{\alpha}$ or $\kappa\alpha\tau'$ $\acute{\eta}\mu\omega\tilde{\nu}$; $\delta\epsilon\chi\acute{\eta}\mu\epsilon\rho\omicron\varsigma$ (from $\delta\acute{\epsilon}\kappa\alpha$ or $\delta\epsilon\kappa'$ and $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$).

NOTE. This rule as is clear from the examples given applies both to compound words, and to those which are only in juxtaposition.

If the tenuis thus changed into the aspirate is preceded by another tenuis, the latter also becomes an aspirate, as $\nu\chi\theta\acute{\eta}\mu\epsilon\rho\omicron\upsilon$, from $\nu\kappa\iota\tau$ and $\acute{\eta}\mu\acute{\epsilon}\rho\alpha$; $\nu\acute{\chi}\chi\theta'$ $\acute{o}\lambda\eta\nu$ for $\nu\acute{\omicron}\nu\tau'$ $\acute{o}\lambda\eta\nu$.

§. 45. As aspirates can never be doubled, whenever such a case occurs, the first is changed into its kindred tenuis, as $\beta\acute{\alpha}\nu\chi\omicron\varsigma$, $\Sigma\alpha\varphi\omega\acute{\alpha}$, $\Pi\iota\tau\theta\acute{\epsilon}\upsilon\varsigma$, for $\beta\acute{\alpha}\chi\chi\omicron\varsigma$, $\Sigma\alpha\varphi\omega\acute{\alpha}$, $\Pi\iota\theta\theta\acute{\epsilon}\upsilon\varsigma$.

§. 46. When two successive syllables begin with an aspirate, the first is changed into its kindred tenuis, as *πεφίληκα*, *κέχωνα*, *τεθήρακα* for *φεφίληκα*, *χέχωνα*, and *θεθήρακα*; *τριχός* for *θριχός*.

NOTE. This rule must be observed especially in declension and conjugation in the case of stems containing two aspirates, as *θριχ*, *θρεφ*, from which we have *τριχός*, *τρίχας*, *τριχῶν* &c., *τρέφω*, *τροφή*; but when by inflection the second aspirate disappears, the first is restored to its place, as *θριξίν*, *θρέψω*, *θρέμμα*; *ἐτύθην* for *ἐθύθην*, from *θύω*; *ταχύς* (for *θαχύς*), but *θάσσων*. The same law is observable in some verbs ending in *μι*, which have a reduplication at the beginning, as *τίθημι*.

The only exception to this rule occurs in the imperative of the first aorist passive, where the latter of two aspirates is changed into the tenuis, as *κρύψθητι*, *σώθητι*, for *κρύφθηθι*, *σώθηθι*.

§. 47. The mutes *δ*, *τ*, *θ*, when followed by *μ*, are changed into *σ*. Thus we have from the stems *ἄνοτ*, *ὀδ* and *πειθ* the forms *ἥνυσμαι*, *ὄσμή*, *πέπεισμαι* for *ἥνυμαι*, *ὀδμή*, *πέπειθμαι*.

§. 48. The mutes *β*, *π*, *φ*, when followed by *μ*, are changed into *μ*. Hence we have *βλέμμα*, *γέγραμμαι*, *τέτριμμαι*, for *βλέπμα*, *γέγραφμαι*, *τέτριβμαι*, from *βλέπω*, *γράφω*, *τρίβω*.

§. 49. The letters *κ* and *χ*, when followed by *μ*, are changed into *γ*, as *διωγμός*, *βέβρεγμαι* from *διώκω* and *βρέχω*.

NOTE. There are a few words in which these rules are not observed, as *ἄκη*, *ἄκμων*, *τεκμαίρομαι*; *δραχμή*, *λόχη*, *αίχη*, *αὐχμός*; *σταθμός*, *στάθμη*, *πορθμός*, *ῥυθμός*, *ἀριθμός*, and their derivatives.

§. 50. The letters *δ*, *τ*, *θ*, when followed by *σ* are thrown out. Thus from the stem *σῶματ* we have *σώμασι*, from *ᾶδ* we have *ᾶσω*, and from *πειθ*, *πέπεισαι*.

§. 51. The letters *β*, *π*, *φ*, when followed by *σ*, are changed with the *σ* into *ψ*, as *λειπ*, *λείψω*, *τριβ*, *τρίψω*, *γραφ*, *γράψω*.

§. 52. The letters γ , κ , χ , when followed by σ , are changed with the σ into ξ , thus from $\psi\epsilon\gamma$, $\pi\lambda\epsilon\kappa$, $\beta\rho\epsilon\chi$, we have $\psi\acute{\epsilon}\xi\omega$, $\pi\lambda\acute{\epsilon}\xi\omega$, $\beta\rho\acute{\epsilon}\xi\omega$.

NOTE. The preposition $\acute{\epsilon}\kappa$ alone forms an exception, retaining its κ before any other consonant. See §. 39, note.

§. 53. The letter ν , when followed by β , π , φ or ψ is changed into μ , as in $\sigma\upsilon\mu\pi\omicron\lambda\epsilon\mu\acute{\epsilon}\omega$ for $\sigma\upsilon\pi\pi\omicron\lambda\epsilon\mu\acute{\epsilon}\omega$, $\sigma\upsilon\mu\beta\acute{\alpha}\lambda\lambda\omega$ for $\sigma\upsilon\pi\beta\acute{\alpha}\lambda\lambda\omega$, $\sigma\upsilon\mu\varphi\omega\upsilon\acute{\nu}\epsilon\omega$ for $\sigma\upsilon\pi\varphi\omega\upsilon\acute{\nu}\epsilon\omega$, $\sigma\upsilon\mu\psi\acute{\eta}\chi\omega$ for $\sigma\upsilon\pi\psi\acute{\eta}\chi\omega$.

§. 54. The letter ν , when followed by γ , κ , χ and ξ , is changed into γ , as $\acute{\epsilon}\gamma\gamma\epsilon\lambda\acute{\alpha}\omega$, $\acute{\epsilon}\gamma\kappa\acute{\epsilon}\varphi\alpha\lambda\omicron\nu$, $\acute{\epsilon}\gamma\chi\acute{\epsilon}\omega$, $\acute{\epsilon}\gamma\xi\acute{\epsilon}\omega$, for $\acute{\epsilon}\nu\gamma\epsilon\lambda\acute{\alpha}\omega$, $\acute{\epsilon}\nu\kappa\acute{\epsilon}\varphi\alpha\lambda\omicron\nu$, $\acute{\epsilon}\nu\chi\acute{\epsilon}\omega$, $\acute{\epsilon}\nu\xi\acute{\epsilon}\omega$.

§. 55. The letter ν , when followed by a liquid, assimilates itself to it; hence $\sigma\upsilon\lambda\lambda\acute{\epsilon}\gamma\omega$, $\sigma\upsilon\mu\mu\acute{\epsilon}\nu\omega$, $\sigma\upsilon\varrho\acute{\rho}\acute{\epsilon}\omega$, for $\sigma\upsilon\pi\lambda\acute{\epsilon}\gamma\omega$, $\sigma\upsilon\pi\mu\acute{\epsilon}\nu\omega$, $\sigma\upsilon\pi\rho\acute{\epsilon}\omega$.

§. 56. The letter ν , when followed by σ , is thrown out, as $\delta\alpha\acute{\iota}\mu\omicron\sigma\iota$ for $\delta\alpha\acute{\iota}\mu\omicron\nu\sigma\iota$ from $\delta\alpha\acute{\iota}\mu\omicron\nu$, $\acute{\epsilon}\lambda\lambda\eta\sigma\iota\nu$ for $\acute{\epsilon}\lambda\lambda\eta\nu\sigma\iota\nu$ from $\acute{\epsilon}\lambda\lambda\eta\nu$.

NOTE. Substantives ending in $\sigma\iota\varsigma$ derived from verbs whose stem ends in $\alpha\nu$, retain the ν before σ , as $\acute{\alpha}\pi\omicron\varphi\alpha\nu\sigma\iota\varsigma$, $\xi\nu\nu\acute{\omicron}\varphi\alpha\nu\sigma\iota\varsigma$, $\pi\epsilon\rho\acute{\iota}\rho\theta\alpha\nu\sigma\iota\varsigma$. The preposition $\acute{\epsilon}\nu$ in compounds beginning with σ or ξ , also retains the ν , whereas $\sigma\acute{\upsilon}\nu$ in such cases changes its ν into σ , as $\sigma\upsilon\sigma\sigma\acute{\iota}\tau\iota\alpha$; but $\sigma\acute{\upsilon}\nu$ drops its ν before σ followed by another consonant as well as before ζ , as in $\sigma\upsilon\sigma\tau\omicron\rho\acute{\epsilon}\varphi\omega$, $\sigma\acute{\upsilon}\zeta\upsilon\gamma\omicron\varsigma$.

§. 57. The combination $\nu\tau$ is always thrown out, when followed by σ , and to compensate for this loss the preceding vowel is lengthened, so that α , ι , υ are changed into $\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$, ϵ into $\epsilon\iota$ and \omicron into $\omicron\upsilon$. Thus $\pi\bar{\alpha}\sigma\iota\nu$, $\tau\iota\theta\epsilon\bar{\iota}\sigma\iota\nu$, $\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota$, $\lambda\acute{\epsilon}\omicron\upsilon\sigma\iota$ represent $\pi\acute{\alpha}\nu\tau\iota$, $\tau\iota\theta\acute{\epsilon}\nu\tau\iota$, $\tau\acute{\upsilon}\pi\tau\omicron\upsilon\sigma\iota$, $\lambda\acute{\epsilon}\omicron\upsilon\sigma\iota$.

§. 58. In regard to the concurrence of three consonants, it must further be observed that in conjugation the terminations $\sigma\theta\epsilon$ and $\sigma\theta\alpha\iota$ lose the σ , whenever it is preceded

by another consonant, as *τετύφθαι*, *ἡγγελθε* for *τετύφσθαι*, *ἡγγελσθε*.

§. 59. In some words and forms of words the consonants *κ*, *ν*, and *σ* are either added at the end or omitted according to circumstances. As:

1. The negative *οὐ* (not) is used before consonants; *οὐκ* before vowels which have the spiritus lenis, and *οὐχ* before such as have the spiritus asper, e. g., *οὐ δύνάμει*, *οὐκ ἔχω*, *οὐχ ὁρῶ*.
2. The *ς* in *οὔτως* is always dropped before consonants, but retained before vowels, as *οὔτως ἔχει*, *οὔτω πράσσει*.
3. The preposition *ἐξ* is used only before vowels; before consonants it becomes *ἐκ*, as *ἐξ αὐτῶν*, *ἐκ πόλεως*, *ἐκλέγω*.
4. The *ν* in the terminations *εν* and *σιν* is in many cases dropped before consonants and retained before vowels. This is the case:
 - a) in the termination *εν* of verbs in the third person singular, as *ἔλεγε τοῦτο* and *ἔλεγεν ἄλλως*;
 - b) in the termination *σιν* of verbs in the third person plural, as *φιλοῦσιν αὐτόν* and *φιλοῦσι τοῦτον*;
 - c) in the termination *σιν* of the dative plural, as *νυξί* and *νυξίν*, *λέουσι* and *λέουσιν*; and also in the locatives *Ἀθήνησι* or *σιν*, at Athens; *Πλαταιᾶσι* or *σιν*, at Platææ;
 - d) in the termination *σιν* in the words *εἴκοσιν*, *παντάπασιν* and *πέρυσιν*.

NOTE. The *ν* in all these cases is termed *ν ὀφελυνστικόν*.

CHAPTER VII.

CONTRACTION.

§. 60. The concurrence of many vowels, which do not coalesce into diphthongs was as much avoided in the language of the Athenians, as it was liked in the softer dialect of the Ionians. The accumulation of vowels was avoided partly by *contraction* and partly by *absorption*.

§. 61. When in the same word two vowels concur, they are either combined into a diphthong, so that αῖ, εῖ and οῖ become αῖ, εῖ and οῖ, and αῖ, ηῖ and οῖ become αῖ, ηῖ and οῖ; or the two vowels are contracted into one long vowel, e. g., εα into η or ᾱ, as in τείχεα, τείχη and ὀστέα, ὀστᾶ.

§. 62. The following combinations of vowels are those in which contraction takes place:

εα	is contracted into	η, or sometimes ᾱ, as τείχη, ὀστᾶ
		for τείχεα, ὀστέα.
εε	„ „ „	ει, as φίλεε, φίλει; ῥέεθρον, ῥεῖθρον.
εο	} „ „ „	ου, as ὀστέον, ὀστοῦν; μίσθοε, μίσθου; νόρς, νοῦς.
οε		
οο		
οα	} „ „ „	ω, as πειθόα, πειθῶ; τυφλώητε, τυφλῶτε; τιμάομεν, τιμῶμεν; τιμάου, τιμῶ.
οη		
αο		
αοη		

§. 63. The doubtful vowels α, ι, and υ often absorb the following vowel and thereby become long, as τιμάετε, τιμᾶτε; ἰχθύας, ἰχθῦς; Χίος, Χῖος.

§. 64. Short vowels in connection with long vowels or diphthongs are generally absorbed by them without any further change save that required in the accentuation, as τιμάομεν, τιμῶμεν; πλόοι, πλοῖ; τιμήεντος, τιμῆντος. In

this manner, α is generally absorbed before ω ; σ before ω , $\sigma\iota$ and $\sigma\upsilon$; and ϵ before any long vowel or a diphthong. Accordingly

τιμάω	is changed into	τιμῶ
τυφλόω	„ „ „	τυφλῶ
εὐνοοι	„ „ „	εὐνοῖ
τυφλόουνσι	„ „ „	τυφλοῦσι
φιλέω	„ „ „	φιλῶ
φιλέεις	„ „ „	φιλεῖς
φιλέης	„ „ „	φιλῇς
φιλέοις	„ „ „	φιλοῖς.

NOTE. In contracted verbs ϵ and η , when preceded by α , are absorbed by it, as $\acute{\tau}\acute{\iota}\mu\alpha\epsilon$, $\acute{\tau}\acute{\iota}\mu\alpha$; $\acute{\tau}\acute{\iota}\mu\acute{\alpha}\eta\tau\epsilon$, $\acute{\tau}\acute{\iota}\mu\acute{\alpha}\tau\epsilon$; $\acute{\tau}\acute{\iota}\mu\acute{\alpha}\eta\varsigma$, $\acute{\tau}\acute{\iota}\mu\acute{\alpha}\varsigma$.

§. 65. When a vowel is to be contracted with a diphthong, the second vowel of which is an ι , either real or subscribed, the first two vowels are contracted according to the ordinary rules, and if the result is an α , η , or ω , the ι is subscribed; in all other cases it is thrown out; thus $\acute{\alpha}\epsilon\acute{\iota}\delta\omega$ becomes $\acute{\alpha}\delta\omega$; $\acute{\alpha}\sigma\iota\delta\acute{\eta}$, $\acute{\omega}\delta\acute{\eta}$; $\acute{\tau}\acute{\iota}\mu\acute{\alpha}\epsilon\iota$, $\acute{\tau}\acute{\iota}\mu\acute{\alpha}$; $\acute{\tau}\acute{\iota}\mu\acute{\alpha}\sigma\iota\mu\iota$, $\acute{\tau}\acute{\iota}\mu\acute{\alpha}\mu\iota$; $\acute{\pi}\acute{o}\iota\epsilon\eta$, $\acute{\pi}\acute{o}\iota\eta$; $\mu\iota\sigma\theta\acute{o}\epsilon\iota\nu$, $\mu\iota\sigma\theta\acute{o}\upsilon\nu$.

NOTE. Some further details about the contraction of concurring vowels will be given in the remarks on the contracted nouns and verbs.

It should also be borne in mind, that if one of the contracted vowels has the accent, the contraction has the circumflex, provided the first of the contracted vowels had the acute; but it has the acute, if the second of the contracted vowels was accented. Hence we have $\acute{\alpha}\theta\lambda\omicron\nu$ from $\acute{\alpha}\epsilon\theta\lambda\omicron\nu$, $\acute{\tau}\acute{\iota}\mu\acute{\alpha}$ from $\acute{\tau}\acute{\iota}\mu\acute{\alpha}\epsilon\iota$; but $\acute{\alpha}\theta\lambda\omicron\nu$ from $\acute{\alpha}\acute{\epsilon}\theta\lambda\omicron\nu$, and $\acute{\epsilon}\sigma\tau\acute{\omega}\varsigma$ from $\acute{\epsilon}\sigma\tau\acute{\alpha}\omega\varsigma$. Comp. §. 24, note.

CHAPTER VIII.

THE HIATUS AND THE MEANS OF AVOIDING IT.

§. 66. The concurrence of two vowels, one of which occurs at the end of a word and the other at the beginning of the next, either with the spiritus lenis or the spiritus

asper, was disagreeable to the ear of an Athenian. This concurrence of vowels is termed *hiatus*, and the principal means of avoiding it are *elision* and *crasis*.

§. 67. The *elision* consists in the throwing off of a short final vowel, α , ϵ , ι , $ο$ before another vowel, and is marked by an apostrophe in the place of the elided vowel (comp. §. 11), as $\tau\omicron\upsilon\tau'$ ἔφη for $\tau\omicron\upsilon\tau\omicron$ ἔφη; $\epsilon\kappa\epsilon\iota\nu'$ ἀγνóει for $\epsilon\kappa\epsilon\iota\nu\alpha$ ἀγνóει; $\omicron\tau'$ ἄλλος for $\omicron\tau\epsilon$ ἄλλος.

NOTE 1. If the consonant ending the word after the elision of the short vowel is a tenuis, and the next word begins with an aspirated vowel, the tenuis is changed into its kindred aspirate, as $\kappa\alpha\theta'$ ἡμέραν, for $\kappa\alpha\tau'$ ($\kappa\alpha\tau\alpha$) ἡμέραν, $\epsilon\phi'$ αὐτῶν, for $\epsilon\pi'$ ($\epsilon\pi\iota$) αὐτῶν.

NOTE 2. The same elision takes place in forming compound words, especially in the case of dissyllabic prepositions ending in a short vowel, except $\pi\epsilon\rho\iota$, and in most cases $\alpha\mu\phi\iota$, as $\alpha\pi\acute{\epsilon}\chi\omega$, $\alpha\phi\acute{\epsilon}\xi\omega$, $\epsilon\pi\acute{\epsilon}\chi\omega$, $\kappa\alpha\tau\acute{\epsilon}\chi\omega$, from $\alpha\pi\acute{o}$, $\epsilon\pi\acute{\iota}$ and $\kappa\alpha\tau\acute{\alpha}$ and $\acute{\epsilon}\chi\omega$ ($\acute{\epsilon}\xi\omega$). But we must say $\pi\epsilon\rho\iota\acute{\epsilon}\chi\omega$, $\pi\epsilon\rho\iota\omicron\rho\acute{\alpha}\omega$.

§. 68. A short υ , the vowels α , ι , $ο$ in monosyllabic words, and the ι in $\pi\epsilon\rho\iota$, ἄχρη, μέχρη, ὅτι, and in the termination of the datives of the third declension are not elided.

NOTE 1. The forms of words ending in $\sigma\iota$ avoid the hiatus by adding ν before a vowel, see §. 59, 4.

NOTE 2. Prepositions and conjunctions having the accent on the last syllable lose their accent in consequence of the elision, as $\kappa\alpha\tau'$ αὐτόν, $\epsilon\pi'$ ἔμου; but in the case of other words the accent is withdrawn to the penultima, as $\epsilon\pi\iota$ δειν' ἔρχει πάθη, for $\delta\epsilon\iota\nu\acute{o}\varsigma$ has the accent on the last.

§. 69. The *crasis* consists in the contraction of the final vowel of one word with the initial vowel of the next into one long vowel or a diphthong, which is marked by the coronis, as $\tau\acute{\alpha}\rho\gamma\upsilon\rho\iota\omicron\nu$ for $\tau\acute{o}$ ἀργύριον; $\tau\omicron\upsilon\sigma\chi\alpha\tau\omicron\nu$ for $\tau\acute{o}$ ἔσχατον; $\tau\acute{\omega}\phi\theta\alpha\lambda\mu\acute{\omega}$ for $\tau\acute{\omega}$ ὀφθαλμῷ; $\tau\acute{\alpha}\rho\gamma\alpha$ for $\tau\acute{\alpha}$ ἔργα.

NOTE. The coronis is omitted, when it comes into collision with the spiritus asper, as $\acute{\alpha}\nu\eta\rho$ for \acute{o} ἀνήρ.

§. 70. The *crasis* is employed to avoid hiatus most commonly in the case of the article, the relatives \acute{o} and $\acute{\alpha}$,

the conjunction *καί* and the preposition *πρό*; as τὰ ἀγαθὰ, τὰγαθὰ; τὰ ἐκεῖ, τὰκεῖ; ὁ ἐμός, οὐμός; τὸ ἔργον, τοῦργον; τὸ ὄνομα, τοῦνομα; ὦ ἄναξ, ὦναξ; ὦ ἀγαθέ, ὦγαθέ; καὶ ἀγαθός, καγαθός.

NOTE 1. The spiritus asper of the article and the relatives ὁ and ἡ is placed over the contracted syllable, and the coronis is omitted, as ἀνὴρ, οὐγά, ἄν, ἀγά, ἀνδρες, for ὁ ἀνὴρ, ὁ ἐγά, ἡ ἄν, ἡ ἐγά, οἱ ἀνδρες.

NOTE 2. The terminations of the article, ου, ω, φ and η, are generally absorbed by the following α, as the article is an unemphatic word, as τάνδρος, τάνδρῃ, ταύτου, ταύτῃ for τοῦ ἀνδρός, τῇ ἀνδρῇ, τοῦ αὐτοῦ, τῇ αὐτῇ.

NOTE 3. When the first of the vowels to be united by crasis is a diphthong with ι, either genuine or spurious, the ι is thrown out; but if the second has an ι, it is subscribed, as καὶ ἄν becomes κᾶν; καὶ ἐν, κᾶν; καὶ ἔπειτα, κᾶπειτα; but καὶ εἶτα becomes κᾶτα; ἐγὼ οἶμαι, ἐγῶμαι; ἐγὼ οἶδα, ἐγῶδα.

CHAPTER IX.

GENDER OF SUBSTANTIVES.

§. 71. All Greek substantives are either masculine, feminine or neuter; and their gender is determined partly by their meaning and partly by their termination.

§. 72. Names of living beings are masculine or feminine according to their natural sex, as ὁ ἀνὴρ, the man; ἡ γυνή, the woman; ὁ λέων, the lion; ἡ λέαινα, the lioness.

NOTE. There are many substantives which, like λέων, have one form for the masculine and another for the feminine, as ποιητής, a poet, ποιήτρια, a poetess, κάπηλος, a tradesman, καπηλίσ, a tradeswoman; σωτήρ, a deliverer, σώτειρα, a female deliverer; βασιλεύς, a king, βασίλισσα or βασίλεια, a queen. Other substantives have only one form embracing both genders, as ὁ and ἡ παῖς, the son and the daughter; ὁ and ἡ θεός, the god and the goddess (though θεά also is used); ὁ and ἡ ἡγεμών, the male and the female leader, and many others.

§. 73. When living beings are spoken of as a class rather than as individuals, they are generally masculine, as *θεός*, a divinity; *θεοί*, divinities; *άνθρωπος*, a man or a human being; but animals spoken of in the same way are either masculine or feminine, as *ὁ ἀετός*, the eagle; *ὁ λύκος*, the wolf; *ἡ αἴξ*, the goat; *ἡ οἶς*, the sheep.

NOTE. As the sex of animals is often a matter of indifference, the Greek language even when they are mentioned as a species, sometimes makes them masculine and sometimes feminine, whence we always find *ὁ λύκος* and *ἡ ἀλώπηξ*, and generally *ἡ ἄρκτος*, *ἡ κάμηλος*, *ἡ κύων*, and *ἡ ἔλαφος*. In the plural the species is often indicated by the feminine, while the singular has the masculine, as *αἱ βόες*, *αἱ ἵπποι* (the horses), whereas in the singular we say *ὁ βοῦς* and *ὁ ἵππος*, the feminine *ἡ ἵππος* signifying cavalry. When however the sex of an animal is to be specified, the adjectives *ἄρσην*, male, and *θήλεια*, female, are, as in English, added to its name.

§. 74. Many names of inanimate things are masculine or feminine, either because, owing to a process of personification, they are viewed as male or female beings, or because they are viewed as belonging to some generic term which is masculine or feminine.

1. The names of *rivers*, *winds* and *months* are masculine, being viewed as in connection with *ποταμός* (a river), *ἄνεμος* (wind), and *μήν* (a month), all of which are masculine. The river *Ἀήθη* however is feminine.
2. The names of *trees*, *countries*, *islands* and of *most towns* are feminine, being viewed in connection with *γῆ* (land), *νῆσος* (island), and *πόλις* (town), all of which are feminine.

NOTE 1. In the case of trees the feminine seems to arise from the fact that a Dryad, a female divinity, was assigned to every tree. Some names of trees however are masculine, as *ὁ φοῖνιξ*, the palm tree; *ὁ κέρασος*, the cherry tree; *ὁ λωτός*, the lotus tree, and some others.

NOTE 2. The rules of gender so far as it can be ascertained from the terminations of substantives, will be given in the remarks on the declensions.

CHAPTER X.

DECLENSION IN GENERAL.

§. 75. The Greek language has five cases, the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*. The ablative as a distinct form does not exist; its place is generally supplied by the genitive or dative.

§. 76. The Greek language has three numbers, both in declension and conjugation, viz. the *Singular*, *Dual*, and *Plural*.

NOTE. The Singular and Plural are employed as in other languages; the Dual is used, when only two persons or things are spoken of. This number, however, has only two forms, one for the nominative, accusative and vocative, and the other for the genitive and dative; and even these are not always employed when two objects are spoken of, the Plural being often used, where the Dual might have been expected.

§. 77. The Greek language has three declensions, corresponding with the first three declensions in Latin. Neuter nouns occur only in the second and third; their termination is always the same in the nominative, accusative and vocative; and in the plural, these cases, as in Latin, end in $\tilde{\alpha}$. The following table exhibits the common terminations of the three declensions.

SINGULAR.

1 st Declens.	2 ^d Declens.	3 ^d Declens.
Nom. η , α , $\eta\varsigma$, $\alpha\varsigma$	$ος$, neut. $ον$	<i>indefinite</i>
Gen. $\eta\varsigma$, $\tilde{\alpha}\varsigma$, $ον$	$ον$	$ος$ ($\omega\varsigma$)
Dat. η , α	ω	ι
Acc. $\eta\nu$, $\alpha\nu$	$ον$, neut. $ον$	$\tilde{\alpha}$ or ν ; neut. like nom.
Voc. η , α	ϵ , neut. $ον$	like nom.

DUAL.

Nom., Acc., Voc. $\tilde{\alpha}$	ω	ϵ
Gen., Dat. $\alpha\nu$	$οι\nu$	$οι\nu$

P L U R A L.

1 st Declens.	2 ^d Declens.	3 ^d Declens.
Nom. αἱ	οἱ, neut. ᾶ	εῖς, neut. ᾶ
Gen. ὧν	ῶν	ῶν
Dat. αῖς	οῖς	οῖν or οἰ
Acc. ᾶς	οὖς, neut. ᾶ	ᾶς, neut. ᾶ
Voc. αἱ	οἱ, neut. ᾶ	εῖς, neut. ᾶ

NOTE 1. From this table we see that the dative singular in all declensions ends in *ι*, which in the first two is subscribed.

The genitive plural in all declensions ends in *ων*.

The dative plural originally ended in all declensions in *σιν*, the first and second having *αἰσιν* and *οἰσιν*, which were subsequently abridged into *αῖς* and *οῖς*.

NOTE 2. In declension the accent generally remains on the same syllable, on which it is in the nominative, provided it can be done without violating the general rules about accent. Exceptions will be noticed in the several declensions.

§. 78. The Greek language, like the English, has an article; and as the article belongs to the substantive, we shall here give its declension, the terminations of which scarcely differ from those of the first and second declensions.

SINGULAR.

P L U R A L.

masc. fem. neut.			masc. fem. neut.		
Nom. ὁ, ἡ, τό, the			Nom. αἱ, οἱ, τὰ, the		
Gen. τοῦ, τῆς, τοῦ, of the			Gen. τῶν, τῶν, τῶν, of the		
Dat. τῷ, τῇ, τῷ, to the			Dat. τοῖς, ταῖς, τοῖς, to the		
Acc. τόν, τήν, τό, the			Acc. τοὺς, τὰς, τὰ, the		

D U A L.

masc. fem. neut.		
Nom. Acc. τὸ (τὰ)	τῷ, the (two)	
Gen. Dal. τοῖν (ταῖν)	τοῖν, of or to the (two).	

NOTE 1. The form *τὰ* in the dual is rarely used, and we generally find *τὸ* instead of it. In like manner *τοῖν* is frequently substituted for *ταῖν*. Adjectives also often prefer the masculine form in the dual to the feminine, where grammatical laws would require the latter.

NOTE 2. The article has no vocative, but the interjection *ὦ* is frequently put before vocatives of all numbers.

NOTE 3. The article by the addition of the demonstrative enclitic *δέ* becomes the demonstrative pronoun of the first person, *ὅδε*, *ῥῆδε*, *τόδε*, which is declined precisely like the article, except that *δέ* throws back its accent on the forms of the nominative, which in the simple article have no accent, as *ὅδε*, *ῥῆδε*, *οἷδε*, *αἰδε*. Comp. §. 36, 5.

CHAPTER XI.

FIRST DECLENSION.

§. 79. The nouns of the first declension ending in the nominative in *α* and *η* are feminine, and those ending in *ης* and *ας* are masculine. Those substantives in *α* in which the *α* is preceded by a vowel or a *ρ*, that is, in which the *α* is pure, end in the genitive in *ας*, and in the dative in *α*; all other nouns in *α* make their genitive in *ης* and the dative in *η*; but in the accusative and vocative the *α* remains. E. g.:

SINGULAR.	PLURAL.
<i>Nom.</i> τιμή, honour	<i>Nom.</i> τιμαί, honours
<i>Gen.</i> τιμῆς	<i>Gen.</i> τιμῶν
<i>Dat.</i> τιμῇ	<i>Dat.</i> τιμαῖς
<i>Acc.</i> τιμήν	<i>Acc.</i> τιμάς
<i>Voc.</i> τιμή	<i>Voc.</i> τιμαί

DUAL.

<i>Nom. Acc. Voc.</i> τιμά
<i>Gen. Dat.</i> τιμαῖν.

SINGULAR.	PLURAL.
<i>Nom.</i> νίκη, victory	<i>Nom.</i> νῆκαι, victories
<i>Gen.</i> νικῆς	<i>Gen.</i> νικῶν
<i>Dat.</i> νικῇ	<i>Dat.</i> νικαῖς
<i>Acc.</i> νίκην	<i>Acc.</i> νίκας
<i>Voc.</i> νίκη	<i>Voc.</i> νῆκαι

DUAL.

<i>Nom. Acc. Voc.</i> νίκα
<i>Gen. Dat.</i> νίκαιν.

SINGULAR.

Nom. σοφία, wisdom
Gen. σοφίας
Dat. σοφίᾳ
Acc. σοφίαν
Voc. σοφία

PLURAL.

Nom. σοφαίαι, different kinds
 of wisdom.
Gen. σοφιῶν
Dat. σοφαίαις
Acc. σοφίας
Voc. σοφαίαι

DUAL.

Nom. Acc. Voc. σοφία.
Gen. Dat. σοφαίν.

SINGULAR.

Nom. πείρα, experience
Gen. πείρας
Dat. πείρᾳ
Acc. πείραν
Voc. πείρα

PLURAL.

Nom. πείραι, experiences
Gen. πειρῶν
Dat. πείραις
Acc. πείρας
Voc. πείραι

DUAL.

Nom. Acc. Voc. πείρα
Gen. Dat. πείραιν.

SINGULAR.

Nom. Μοῦσα, a Muse
Gen. Μούσης
Dat. Μούσῃ
Acc. Μοῦσαν
Voc. Μοῦσα

PLURAL.

Nom. Μοῦσαι, Muses
Gen. Μουσῶν
Dat. Μούσαις
Acc. Μούσας
Voc. Μοῦσαι

DUAL.

Nom. Acc. Voc. Μούσα
Gen. Dat. Μούσαιν.

SINGULAR.

Nom. πολίτης, citizen
Gen. πολίτου
Dat. πολίτῃ
Acc. πολίτην
Voc. πολῖτα

PLURAL.

Nom. πολῖται, citizens
Gen. πολιτῶν
Dat. πολίταις
Acc. πολίτας
Voc. πολῖται

DUAL.

Nom. Acc. Voc. πολίτα
Gen. Dat. πολίταιν.

SINGULAR.

Nom. νεανίας, a youth
Gen. νεανίου
Dat. νεανία
Acc. νεανίαν
Voc. νεανία

PLURAL.

Nom. νεανίαι, youths
Gen. νεανιῶν
Dat. νεανίαις
Acc. νεανίας
Voc. νεανία

DUAL.

Nom. Acc. Voc. νεανία
Gen. Dat. νεανίαιν.

SINGULAR.

Nom. Ἀτρεΐδης, a son of Atreus
Gen. Ἀτρεΐδου
Dat. Ἀτρεΐδῃ
Acc. Ἀτρεΐδην
Voc. Ἀτρεΐδη

PLURAL.

Nom. Ἀτρεΐδαι, sons of Atreus
Gen. Ἀτρειδῶν
Dat. Ἀτρεΐδαις
Acc. Ἀτρεΐδας
Voc. Ἀτρεΐδαι

DUAL.

Nom. Acc. Voc. Ἀτρεΐδα
Gen. Dat. Ἀτρεΐδαιν.

§. 80. The following substantives though the α is not pure in the nominative yet make their genitive and dative in $\alpha\varsigma$ and α : ἀλαλά, war-shout; Ἀνδρομέδα, Γέλα, Διοτίμα, Ἀήδα, and Φιλομήλα. Ἀθηνᾶ and μνᾶ (a mina) have likewise $\alpha\varsigma$ and α , being in the nominative contracted for Ἀθηνᾶα and μνᾶα.

§. 81. Substantives in $\eta\varsigma$ generally terminate in the vocative in ᾶ; this is the case, especially with those ending in $\tau\eta\varsigma$, and with those derived from verbs, in which the termination $\eta\varsigma$ is simply added to the stem of the verb, and lastly with the names of nations in $\eta\varsigma$, as πολίτης, πολῖτα; ἐργάτης, ἐργάτα; παιδοτρῖβης, παιδοτρῖβα; Πέρσης, Πέρσα. But all other words, especially the numerous patronymics in $\delta\eta\varsigma$, make their vocative in η , as Ἀτρεΐδης, Ἀτρεΐδη; Αἰδης, Αἰδη.

NOTE 1. When words of this declension have the accent on the termination, it is in all genitives and datives invariably the circumflex, as in τιμῇ. Comp. §. 29, 1.

NOTE 2. The termination *ῶν* of the genitive plural is properly a contraction for *άων*, for which reason it always has the circumflex. But the words *ἀνύη*, anchovy; *έτησίαι*, etesian winds; *χορήστης*, a usurer, and *χλούνης*, a wild boar — retain the acute on the penultima in the genitive plural; whereas *ἀφνής*, incapable, and *χρηστός*, useful, naturally have the circumflex *ἀφνῶν* and *χρηστῶν*.

The word *δεσπότης* alone forms a real exception in the vocative, withdrawing its accent to the antepenultima *δέσποτα*.

NOTE 3. Feminine adjectives and participles ending in *α* or *η* retain in the genitive plural the accent on the same syllable which is accented in the nominative, provided the last syllable permits it, hence *ἄξια*, gen. plur. *ἄξιων*; *παιδευομένη*, gen. plur. *παιδευομένων*; *ἀγαθή*, gen. plur. *ἀγαθῶν*.

NOTE 4. Substantives ending in *α*, gen. *ης*, always have the *α* short; but the *α* is generally long, when the genitive is *ας*, especially when the word has the acute on the ultima or penultima, as in *θεά*, *ἡμέρα*.

NOTE 5. The following nouns in *α*, gen. *ας*, however, have the *α* short: 1) designations of females of three and more syllables, as *ψάλτρια*, a female dancer; *Ἐρέτρια*, an Eretrian woman; 2) those words in *ρα*, which have in the penultima a long *υ* or a diphthong except *αν*, as *γέφυρα*, *μοῖρα*, *Τάναγρα*; 3) words of three or more syllables ending in *εια* and *οια*, except those abstract substantives in *εια* derived from verbs in *εύω*, and words of only two syllables, as *ἄνοια*, *ἀλήθεια*, *ὠφέλεια*, *βασιλεια*, a queen, but *βασιλεία*, royalty and *λεία*, &c.

NOTE 6. In the case of adjectives in *ος*, the *α* in the nominative of the feminine is long; but in the case of all other adjectives and participles the *α* of the feminine is short.

NOTE 7. The *α* in the nom., acc. and voc. of the Dual is invariably long; in the vocative of words in *α*, the quantity is the same as in the nominative; the vocative in *α* of words in *ας* is long, but short in the case of those ending in *ης*, whence *πολίτα*.

NOTE 8. The accusative in *αν* always has the same quantity as the nominative; and the termination *ας* throughout the first declension is long.

CHAPTER XII.

SECOND DECLENSION.

§. 82. The second declension has in the nominative only two terminations, *ος* and *ον*, the former of which generally marks the masculine, and the latter the neuter gender. Both end in the genitive in *ον*. E. g.:

SINGULAR.

Nom. λόγος, word
Gen. λόγου
Dat. λόγῳ
Acc. λόγον
Voc. λόγε

PLURAL.

Nom. λόγοι, words
Gen. λόγων
Dat. λόγοις
Acc. λόγους
Voc. λόγοι

DUAL.

Nom. Acc. Voc. λόγῳ
Gen. Dat. λόγοιν.

SINGULAR.

Nom. ἄνθρωπος, man
Gen. ἀνθρώπου
Dat. ἀνθρώπῳ
Acc. ἄνθρωπον
Voc. ἄνθρωπε

PLURAL.

Nom. ἄνθρωποι, men
Gen. ἀνθρώπων
Dat. ἀνθρώποις
Acc. ἀνθρώπους
Voc. ἄνθρωποι

DUAL.

Nom. Acc. Voc. ἀνθρώπῳ
Gen. Dat. ἀνθρώποιν.

SINGULAR.

Nom. φηγός, beech tree
Gen. φηγοῦ
Dat. φηγῷ
Acc. φηγόν
Voc. φηγέ

PLURAL.

Nom. φηγοί, beech trees
Gen. φηγῶν
Dat. φηγοῖς
Acc. φηγούς
Voc. φηγοί

DUAL.

Nom. Acc. Voc. φηγῷ
Gen. Dat. φηγοῖν.

SINGULAR.	PLURAL.
<i>Nom.</i> σῦκον, a fig.	<i>Nom.</i> σῦκᾶ, figs
<i>Gen.</i> σύκου	<i>Gen.</i> σύκων
<i>Dat.</i> σύκῳ	<i>Dat.</i> σύκοις
<i>Acc.</i> σῦκόν	<i>Acc.</i> σῦκᾶ
<i>Voc.</i> σῦκον	<i>Voc.</i> σῦκᾶ

DUAL.

<i>Nom. Acc. Voc.</i>	σύκω
<i>Gen. Dat.</i>	σύκοιν.

§. 83. The majority of substantives in *ος* of this declension are masculine, but many are feminine, as ἡ ὁδός, the road; ἡ βίβλος, the book, ἡ νῆσος, the island; ἡ νόσος, the illness; ἡ ψήφος, the little stone, or the vote; ἡ κέρκος, the tail; ἡ γνάθος, the jaw; ἡ κόπρος, the dunghill; ἡ σποδός, the ashes; ἡ ἄμμος, sand; ἡ κάμινος, the oven; ἡ τάφος, the ditch; ἡ δρόσος, the dew; ἡ ξάβδος, the staff; ἡ γέρανος, the crane, and some others. Also the names of rare and precious stones and of plants and towns, as ἡ σμάραγδος, the emerald; ἡ νάρδος, nard; ἡ Κόρινθος. Comp. §. 74. 2.

NOTE 1. Some feminines of this kind are in reality adjectives to which a feminine substantive is understood, as ἡ διάλεκτος (supply φωνή), the dialect; ἡ διάμετρος (γραμμή), the diameter; ἡ ἄτομος (οὐσία), the atom; ἡ ἄνυδρος, the desert; ἡ χέρσος, and ἡ ἡπειρος, the main land; to all of which χώρα is to be supplied; ἡ σύγκλητος (βουλή), the senate, and many others.

NOTE 2. All substantives in *ον* are neuter, except a few female names ending in *ον*, as ἡ Γλυκέριον, ἡ Λεόντιον. But diminutives ending in *ον* are neuter, whether they designate male or female beings, as τὸ μειράκιον, the youth; τὸ γύναιον, the little woman.

§. 84. The masculine and neuter of all adjectives in *ος*, α (η), ὄν, as well as of those which make their neuter in ο, as ἄλλος, ἄλλη, ἄλλο; αὐτός, αὐτή, αὐτό; ἐκεῖνος, ἐκείνη, ἐκεῖνο, and others together with the relative pronoun ὅς, ἥ, ὅ, follow the second declension.

NOTE 1. The vocative of words in *ος* is sometimes, especially in poetry, like the nominative.

NOTE 2. The genitives and datives of the second declension, if the accent is on the termination, always have the circumflex as in *φηγός*. Comp. §. 29, 1. The *α* in the neuter plural is always short.

Contracted nouns of the second Declension.

§. 85. Many nouns, mostly adjectives ending in *εος*, *οος*, *εον* and *οον*, are contracted in all their cases, according to the general rules laid down in §§. 61 and 62. In the neuter plural the *α* absorbs the preceding short vowel, as *ὀστέα*, *ὀστᾶ*; *ἀπλόα*, *ἀπλᾶ*. The following may serve as examples:

SINGULAR.	PLURAL.
<i>Nom.</i> <i>πλόος</i> , <i>πλοῦς</i> , a sailing	<i>Nom.</i> <i>πλόοι</i> , <i>πλοῖ</i> , sailings
<i>Gen.</i> <i>πλόου</i> , <i>πλοῦ</i>	<i>Gen.</i> <i>πλόων</i> , <i>πλών</i>
<i>Dat.</i> <i>πλόω</i> , <i>πλώ</i>	<i>Dat.</i> <i>πλόοις</i> , <i>πλοῖς</i>
<i>Acc.</i> <i>πλόον</i> , <i>πλοῦν</i>	<i>Acc.</i> <i>πλόους</i> , <i>πλοῦς</i>

DUAL.

<i>Nom. Acc.</i> <i>πλώω</i> , <i>πλώ</i>
<i>Gen. Dat.</i> <i>πλόοιν</i> , <i>πλοῖν</i> .

SINGULAR.	PLURAL.
<i>Nom.</i> <i>ὀστέον</i> , <i>ὀστοῦν</i> , a bone	<i>Nom.</i> <i>ὀστέα</i> , <i>ὀστᾶ</i>
<i>Gen.</i> <i>ὀστέου</i> , <i>ὀστοῦ</i>	<i>Gen.</i> <i>ὀστέων</i> , <i>ὀστών</i>
<i>Dat.</i> <i>ὀστέω</i> , <i>ὀστῶ</i>	<i>Dat.</i> <i>ὀστέοις</i> , <i>ὀστοῖς</i>
<i>Acc.</i> <i>ὀστέον</i> , <i>ὀστοῦν</i>	<i>Acc.</i> <i>ὀστέα</i> , <i>ὀστᾶ</i>

DUAL.

<i>Nom. Acc.</i> <i>ὀστέω</i> , <i>ὀστώ</i>
<i>Gen. Dat.</i> <i>ὀστέοιν</i> , <i>ὀστοῖν</i> .

NOTE 1. The vocative of these contracted nouns does not occur in our Greek authors. The only substantives belonging to the contracted declension, besides the specimens given above, are *νοῦς*, *ῥοῦς*, and *θροῦς* with their compounds, and those in *έος* denoting relationship, as *ἀδελφιδέος*, *ἀδελφιδουῦς*, a nephew.

NOTE 2. The accent in the nom. and acc. of the Dual is an irregularity, and contrary to the general rule stated in §. 24. The compounds of *πλοῦς*, *νοῦς*, *ῥοῦς* &c. have the accent always on the penultima, even where the nature of the two

vowels of which the ultima is contracted, would otherwise require the accent to be on the termination, as nom. *περίπλους*, gen. *περίπλου*, dat. *περίπλῳ*; *εὔνοι* (from *εὔνοοι*).

NOTE 3. The substantive *κάνεον* (basket) and the adjectives in *εος*, when contracted, have the accent on the contracted syllable, as *κάνεον*, *κανούν*; *χρύσεος*, *χρυσοῦς*; *ἀργύρεος*, *ἀργυροῦς*.

The second Attic Declension.

§. 86. Some nouns of the second declension terminating in the nom. sing. in *ως* (masc. and fem.) or *ων* (neut.), retain the *ω* in all cases, and have the *ι* subscribed in those cases in which, in the ordinary declension, it appears in the diphthongs *οι* and *οις*. Their vocative is always like the nominative. E. g.:

SINGULAR.		PLURAL.	
<i>Nom.</i>	<i>νεώς</i> , a temple	<i>Nom.</i>	<i>νεῶί</i> , temples
<i>Gen.</i>	<i>νεῶ</i>	<i>Gen.</i>	<i>νεῶν</i>
<i>Dat.</i>	<i>νεῶ</i>	<i>Dat.</i>	<i>νεῶς</i>
<i>Acc.</i>	<i>νεών</i>	<i>Acc.</i>	<i>νεώς</i>
<i>Voc.</i>	<i>νεώς</i>	<i>Voc.</i>	<i>νεῶ</i>
DUAL.			
<i>Nom. Acc. Voc.</i>	<i>νεῶ</i>		
<i>Gen. Dat.</i>	<i>νεῶν</i>		
SINGULAR.		PLURAL.	
<i>Nom.</i>	<i>ἀνώγειων</i> , an upper room	<i>Nom.</i>	<i>ἀνώγειω</i> , upper rooms
<i>Gen.</i>	<i>ἀνώγειω</i>	<i>Gen.</i>	<i>ἀνώγειων</i>
<i>Dat.</i>	<i>ἀνώγειῳ</i>	<i>Dat.</i>	<i>ἀνώγειας</i>
<i>Acc.</i>	<i>ἀνώγειον</i>	<i>Acc.</i>	<i>ἀνώγειω</i>
<i>Voc.</i>	<i>ἀνώγειον</i>	<i>Voc.</i>	<i>ἀνώγειω</i>
DUAL.			
<i>Nom. Acc. Voc.</i>	<i>ἀνώγειω</i>		
<i>Gen. Dat.</i>	<i>ἀνώγειων</i>		

NOTE 1. There are few words having this form of declension, and most of them have in the nominative two forms, either the ordinary termination *ος* or *ως*, the latter of which was preferred by the Attic writers, as *λαός* and *λεώς*, *ναός* and *νεώς*.

NOTE 2. Some words of this declension make the accusative singular in ω instead of $\omega\nu$, as $\lambda\alpha\gamma\acute{\omega}$ which is more common than $\lambda\alpha\gamma\acute{\omega}\nu$. $\acute{\epsilon}\omega\varsigma$ always has $\acute{\epsilon}\omega$.

NOTE 3. The ω in this declension is accounted short in regard to accent (see §. 30, note 2). The ω of the genitive singular moreover, contrary to the general rule, when accented, has the acute instead of the circumflex, as in the case of $\nu\epsilon\acute{\omega}\varsigma$.

CHAPTER XIII.

THIRD DECLENSION.

§. 87. The third declension is more difficult than either of the first two; for in the latter the stem and the termination are distinguishable even in the nominative, and their declension consists simply in changing the termination of the nominative in the oblique cases. But in the third declension this is not the case; for the nominative presents either the pure stem without any termination at all, or the last vowel of the stem is lengthened, or an ς is added to the stem, or some consonant is thrown out, or the stem is altogether disguised in the nominative, so that one of the oblique cases must be known before the stem and the termination can be distinguished. All words of the third declension end in the genitive in $\omicron\varsigma$, and the oblique cases have one syllable more than the nominative.

NOTE 1. As the stems of most words of the third declension end in a consonant, the addition of ς to form the nominative produces considerable changes. If the stem ends in β , π , or φ , the additional ς changes them into ψ ; if the stem ends in γ , κ , or χ , the ς changes them into ξ , as $\gamma\acute{\upsilon}\pi$, $\gamma\acute{\upsilon}\psi$; $\acute{\alpha}\rho\alpha\beta$, $\acute{\alpha}\rho\alpha\psi$; $\acute{\omicron}\nu\nu\chi$, $\acute{\omicron}\nu\nu\xi$; $\varphi\lambda\acute{\omicron}\gamma$, $\varphi\lambda\acute{\omicron}\xi$; $\kappa\acute{\omicron}\rho\alpha\kappa$, $\kappa\acute{\omicron}\rho\alpha\xi$; $\beta\acute{\eta}\chi$, $\beta\acute{\eta}\xi$. If the stem ends in δ , τ , or θ , these consonants are thrown out before ς , as $\acute{\epsilon}\lambda\pi\acute{\iota}\delta$, $\acute{\epsilon}\lambda\pi\acute{\iota}\varsigma$; $\chi\acute{\alpha}\rho\iota\tau$, $\chi\acute{\alpha}\rho\iota\varsigma$; $\kappa\acute{\omicron}\rho\nu\theta$, $\kappa\acute{\omicron}\rho\nu\varsigma$. It often happens that the τ is preceded by ν , and then both these consonants are thrown, but in this case the preceding vowel is always lengthened, as $\tau\acute{\upsilon}\psi\alpha\nu\tau$, $\tau\acute{\upsilon}\psi\alpha\varsigma$; $\tau\iota\theta\acute{\epsilon}\nu\tau$, $\tau\iota\theta\acute{\epsilon}\iota\varsigma$; $\acute{\omicron}\delta\acute{\omicron}\nu\tau$, $\acute{\omicron}\delta\acute{\omicron}\nu\varsigma$.

NOTE 2. The only consonants in which a Greek word can terminate are *ν*, *ρ*, *ς*; many words therefore, the stem of which ends in *ντ*, merely throw off the *τ*, and lengthen the preceding vowel, as *λέοντ*, *λέον*; *τύπτουτ*, *τύπτων*.

NOTE 3. Of the stems ending in *ν* and *ρ*, some undergo no change in the nominative, especially when *ν* and *ρ* are preceded by long vowels; but when the vowel is short (*ε* and *ο* in masculine nouns), they are lengthened in the nominative, as stem *Ἑλλην*, *αἰών*, *θῆρ*, nom. *Ἑλλην*, *αἰών*, *θῆρ*; but from the stems *λιμέν* and *δαῖμον* we have the nominatives *λιμήν* and *δαίμον*.

NOTE 4. There are however several stems ending in *ν*, which after throwing off the *ν* take an *ς* and lengthen the preceding vowel, as *μέλᾱν*, *μέλᾱς*; *ἔν*, *εῖς*. Other stems ending in *ν* have two forms for the nominative, one in *ν* and the other in *ς*, as *ἀντίν* and *ἀντίς*, *Δελφίν* and *Δελφίς*, but the forms in *ς* are preferred by the earlier and better writers.

NOTE 5. The words of the third declension whose stem ends in a vowel, generally belong to the contracted words of the third declension, and will be considered afterwards.

§. 88. From what has been said, we may divide the words of the third declension whose stem ends in a consonant, into the following four classes.

1. Nouns in which the nominative is the pure stem, so that the inflectional terminations have only to be added in the oblique cases, as: —

SINGULAR.			
<i>Nom.</i> κρατήρ, a bowl	αἰών, time	Ἑλλην, a Greek	
<i>Gen.</i> κρατήρ-ος	αἰῶν-ος	Ἑλλην-ος	
<i>Dat.</i> κρατήρ-ι	αἰῶν-ι	Ἑλλην-ι	
<i>Acc.</i> κρατήρ-α	αἰῶν-α	Ἑλλην-α	
<i>Voc.</i> κρατήρ	αἰών	Ἑλλην	
PLURAL.			
<i>Nom.</i> κρατήρ-ες, bowls	αἰῶν-ες, times	Ἑλλην-ες, Greeks	
<i>Gen.</i> κρατήρ-ων	αἰῶν-ων	Ἑλλήν-ων	
<i>Dat.</i> κρατήρ-σι(ν)	αἰῶ-σι(ν)	Ἑλλην-σι(ν)	
<i>Acc.</i> κρατήρ-ας	αἰῶν-ας	Ἑλλην-ας	
<i>Voc.</i> κρατήρ-ες	αἰῶν-ες	Ἑλλην-ες	
DUAL.			
<i>Nom. Acc. Voc.</i> κρατήρ-ε	αἰῶν-ε	Ἑλλην-ε	
<i>Gen. Dat.</i> κρατήρ-οιν	αἰῶν-οιν	Ἑλλήν-οιν.	

2. Nouns in which the last vowel of the stem (ε or ο) is lengthened in the nominative before ν and ρ, as:—

SINGULAR.

<i>Nom.</i> δαίμων, a divinity	ῥήτωρ, an orator	λιμήν, a harbour
<i>Gen.</i> δαίμον-ος	ῥήτορ-ος	λιμέν-ος
<i>Dat.</i> δαίμον-ι	ῥήτορ-ι	λιμέν-ι
<i>Acc.</i> δαίμον-α	ῥήτορ-α	λιμέν-α
<i>Voc.</i> δαῖμον	ῥήτορ	λιμέν

PLURAL.

<i>Nom.</i> δαίμον-ες, divinities	ῥήτορ-ες, orators	λιμέν-ες, harbours
<i>Gen.</i> δαιμόν-ων	ῥητόρ-ων,	λιμέν-ων
<i>Dat.</i> δαίμο-σι(ν)	ῥήτορ-σι(ν)	λιμέ-σι(ν)
<i>Acc.</i> δαίμον-ας	ῥήτορ-ας	λιμέν-ας
<i>Voc.</i> δαῖμον-ες	ῥήτορ-ες	λιμέν-ες

DUAL.

<i>Nom. Acc. Voc.</i> δαίμον-ε	ῥήτορ-ε	λιμέν-ε
<i>Gen. Dat.</i> δαιμόν-οιν	ῥητόρ-οιν	λιμέν-οιν

NOTE. Respecting the ν thrown out before the termination σι or σιν of the dative plural, see §. 56.

3. Nouns in which some consonant of the stem is thrown out in forming the nominative, as:—

SINGULAR.

<i>Nom.</i> σῶμα, a body	πράγμα, a thing
<i>Gen.</i> σώματ-ος	πράγματ-ος
<i>Dat.</i> σώματ-ι	πράγματ-ι
<i>Acc.</i> σῶμα	πράγμα
<i>Voc.</i> σῶμα	πράγμα

PLURAL.

<i>Nom.</i> σώματ-α, bodies	πράγματ-α, things
<i>Gen.</i> σωμάτ-ων	πραγματά-ων
<i>Dat.</i> σώμα-σι(ν)	πράγμα-σι(ν)
<i>Acc.</i> σώματ-α	πράγματ-α
<i>Voc.</i> σώματ-α	πράγματ-α

DUAL.

<i>Nom. Acc. Voc.</i> σώματ-ε	πράγματ-ε
<i>Gen. Dat.</i> σωμάτ-οιν	πραγματά-οιν.

NOTE. Respecting the τ thrown out before the termination $\alpha\iota$ or $\alpha\iota\nu$ of the dative plural, see §. 50.

4. Nouns of which the nominative is formed by the addition of an ς to the stem and the changes consequent upon this addition (§. 87, note 1), as: —

SINGULAR.

<i>Nom.</i> κίς, wood-worm	θώς, jackal	παῖς, child	γίγας, giant
<i>Gen.</i> κί-ός	θω-ός	παῖδ-ός	γίγαντ-ος
<i>Dat.</i> κί-ι	θω-ι	παῖδ-ι	γίγαντ-ι
<i>Acc.</i> κί-ν	θῶ-α	παῖδ-α	γίγαντ-α
<i>Voc.</i> κίς	θώς	παῖ	γίγαν

PLURAL.

<i>Nom.</i> κί-ες, wood-worms	θῶ-ες, jackals	παῖδ-ες, children	γίγαντ-ες, giants
<i>Gen.</i> κί-ων	θῶ-ων	παῖδ-ων	γίγαντ-ων
<i>Dat.</i> κί-σι(ν)	θῶ-σι(ν)	παῖ-σι(ν)	γίγα-σι
<i>Acc.</i> κί-ας	θῶ-ας	παῖδ-ας	γίγαντ-ας
<i>Voc.</i> κί-ες	θῶ-ες	παῖδ-ες.	γίγαντ-ες

DUAL.

<i>Nom. Acc. Voc.</i> κί-ε	θῶ-ε	παῖδ-ε	γίγαντ-ε
<i>Gen. Dat.</i> κί-οιν	θῶ-οιν	παῖδ-οιν	γίγαντ-οιν

NOTE. Respecting the accent of the monosyllabic words among these specimens, see below *Rem.* 1 on accent; and respecting the throwing out of δ in *παῖσι* and of *ντ* in *γίγασι*, see §. 50 and §. 57. The accusative *κίν* will be explained below in *Rem.* 1 on separate cases.

SINGULAR.

<i>Nom.</i> κόραξ, raven	Ἄραβ, an Arab	ὄνυξ, onyx
<i>Gen.</i> κόρακ-ος	Ἀραβ-ος	ὄνυχ-ος
<i>Dat.</i> κόρακ-ι	Ἀραβ-ι	ὄνυχ-ι
<i>Acc.</i> κόρακ-α	Ἀραβ-α	ὄνυχ-α
<i>Voc.</i> κόραξ	Ἀραβ	ὄνυξ

PLURAL.

<i>Nom.</i> κόρακ-ες, ravens	Ἀραβ-ες, Arabs	ὄνυχ-ες, onyxes
<i>Gen.</i> κοράκ-ων	Ἀράβ-ων	ὄνυχ-ων
<i>Dat.</i> κόραξι(ν)	Ἀραβι(ν)	ὄνυξι(ν)
<i>Acc.</i> κόρακ-ας	Ἀραβ-ας	ὄνυχ-ας
<i>Voc.</i> κόρακ-ες	Ἀραβ-ες	ὄνυχ-ες

DUAL.

Nom. Acc. Voc.	κόρακ-ε	Ἄραβ-ε	ὄνυχ-ε
Gen. Dat.	κοράκ-οιν	Ἀράβ-οιν	ὄνυχ-οιν.

Remarks on separate cases.

REM. 1. The *accusative singular* sometimes ends in *ν* instead of *α*. This is the case in words terminating in the nominative in *ις*, *υς*, *αυς*, and *ους*, the *ς* of the nominative being changed into *ν*; thus from *κίς*, *πόλις*, *δρυς*, *γραῦς*, *βοῦς*, we have the accusatives *κίν*, *πόλιν*, *δρύν*, *γραύν*, *βούν*. When the stem of words of this class ends in a vowel, the accusative always has *ν* instead of *α*; but if the stem ends in a consonant, and the last syllable is not accented, they may have *α*, though in Attic prose the *ν* is nearly always preferred, as *ἔρις*, acc. *ἔριν* and less commonly *ἐριδα*. If, on the other hand, the last syllable is accented, the accusative invariably ends in *α*, as *ἐλπίς*, acc. *ἐλπίδα*; *πούς* (*ποδός*), acc. *πόδα*. *Εὐελπίς*, however, though derived from *ἐλπίς*, has, in consequence of its accent, *εὐέλπιν*.

REM. 2. The *vocative plural* is always like the nominative; in the Singular it is like the nominative in all words of the first class, that is, in those in which the nominative presents the pure stem, as well as in those words the stem of which ends in *β*, *π*, *φ*, *γ*, *κ*, *χ*, and generally also in those of which the stem ends in *δ*, *τ*, *θ*. Words of the second class, in which the short vowel of the stem is lengthened in the nominative, the vocative has the short vowel of the stem; hence *δαῖμον*, *ῥήτορ* and *λιμέν* are the vocatives of *δαίμων*, *ῥήτωρ* and *λιμήν*. The pure stem in fact is the same as the vocative, in all words whose stem ends in a liquid or a vowel, as *Ῥαδάμανθυς*, stem *Ῥαδάμανθυ*, voc. *Ῥαδάμανθυ*; *τάλας*, stem *τάλαν*, voc. *τάλαν*; *φράτωρ*, *φράτορ*. The following cases, however, must be noticed as exceptions

- Nouns in *ης*, which make their genit. in *εος* (contracted into *ους*) and whose stem ends in *ε*, add in the vocative *ς* to the stem, as *Σωκράτης*, stem *Σώκρατε*, voc. *Σώκρατες*.
- The words *Ἀπόλλων*, *Ποσειδῶν* and *σωτήρ*, though their nominative represents the pure stem, shorten the vowel in the vocative, as *Ἄπολλον*, *Πόσειδον*, *σῶτερ*.
- Words ending in *ις*, *υς*, and *ευσ*, together with *παῖς*, *γραῦς*, and *βοῦς* form the vocative simply by throwing off the *ς* of the nominative, as *Πάρις* (gen. *Πάριδος*),

voc. Πάρι; Τῇθυς, voc. Τῇθυ; βασιλεύς, voc. βασιλεῦ; πόλις, voc. πόλι; παῖ, γραῦ, βοῦ. Κίς however has the voc. κίς.

- d) Feminine nouns in ῶ and ῳς make their vocative in οῖ, as Σαπφῶ, Σαπφοῖ; ἡώς, ἡοῖ.
- e) A few proper names in ας, gen. αντος, which should have the vocative like the nominative, have only a long α, as Πολυδάμας, vocat. Πολυδάμα; Ἀτλας, vocat. Ἀτλα.

REM. 3. The *dative plural* ends invariably in σι or σιν, appended to the stem, and the changes which the stem undergoes before the σ, are the same as usual, that is, δ, τ, θ, and ν are thrown out; β, π, φ are changed with the σ into ψ, and γ, κ, χ into ξ. When ντ is thrown out before σ, the preceding vowel is lengthened, ο into ον, and ε into ει. As ἀληθής, stem ἀληθέ-ς, dat. pl. ἀληθέ-σι; πτεῖς, stem πτέν, dat. pl. πτεσί; πούς, stem ποδ, dat. pl. ποσί; τιθείς, stem τιθέντ, dat. pl. τιθείσι; λέων, stem λέοντ, dat. pl. λέουσι. Respecting the ν, called ν ἐφελκυστικόν, in the termination σιν, see §. 59, note 4.

The following are exceptions:

- a) Adjectives in εις, whose stem ends in εντ, make the dative plural in εσιν instead of εισιν, as φωνήεις, stem φωνήεντ, dat. pl. φωνήεσιν.
- b) Words which have in the nom. sing. a diphthong, and whose stem ends in a vowel, retain the diphthong in the dat. pl., γραῦς, βοῦς, βασιλεύς, dat. pl. γραυσί, βουσί, βασιλεῦσι.
- c) Many syncopated words (see below §. 95) ending in the nominat. singul. in ηρ, form the dat. plur. by adding ασιν to the stem of the genitive, as ἀνῆρ, πατήρ, γαστήρ, μήτηρ, θυγάτηρ, dat. pl. ἀνδράσιν, πατράσιν, γαστράσιν, μητράσιν, θυγατράσιν.

Remarks on accent.

REM. 1. The learner must be referred first to the general rules stated in §. 29, notes 1 and 2. To these however it must be added, that monosyllabic words of the third declension generally throw the accent in all genitives and datives upon the termination, as πούς, ποδός, ποδί, ποδῶν, ποσίν, ποδοῖν. But the following words form exceptions:

- a) All monosyllabic participles; they retain the accent on the penultima, as *στάς*, *στάντος*, *σάντι*, *σάντων*, *σταῖσι*, *σάντων*; *ὄν*, *όντος*, *όντι*, *όντων*, *ούσι*, *όντων*.
- b) All monosyllabic words, which have become monosyllabic by contraction, having originally two syllables, as *ἔαρ*, gen. *ἤρος*, dat. *ῆρι*.
- c) The interrogative *τίς* (who), as *τίνος*, *τίνι*, *τίνων*, *τίσι*, *τίνων*; the indefinite pronoun *τίς* (some one) follows the rule and is enclitic, as *τινός*, *τινί*, *τινῶν* &c.
- d) The genit. and dat. plur. of *πᾶς*, as *πάντων*, *πᾶσιν*; also the compounds of *εἷς* (one), as *οὐδείς*, gen. plur. *οὐδένων*; *μηδείς*, gen. plur. *μηδένων*.
- e) The genitives of the Plural and Dual of the words *παῖς*, *φῶς*, *οὖς*, *Τρώς*, *φῶς*, and *δάς*.

REM. 2. Some vocatives withdraw the accent to the first syllable, as *ἄνερ*, *πάτερ*, *σῶτερ*, *θύγατερ*, *Ἀπολλων*, *Πόσειδον*, *Ἀγάμεμνον*, *Σώκρατες*, and others.

REM. 3. The terminations *α*, *ας*, *ε*, *ες* (in the Plural) in the third declension never have the accent, except in the case of the indefinite *τίς*, which has *τινά*, *τινάς*, *τινές*, *τινέ*.

Remarks on the quantity of the terminations.

REM. 1. The terminations *α*, *ας* (acc. plur.), *ι* and *υ* are short, with the following exceptions:

- a). The accusative in *α* of words in *εως* is generally long. See below §. 92, note 2.
- b) All monosyllabic nominatives are long, except *τίς*, both when an interrogative and when an indefinite pronoun.
- c) In words of two or more syllables, the termination of the nominative generally has the same quantity as the penultima in the genitive, so that *θώραξ* (*θώρακος*), *ὄρνις* (*ὄρνιθος*), *κόκκυξ* (*κόκκυγος*), have their *α*, *ι*, and *υ* long by nature in the nominative also.
- d) The genitives ending in *ανος*, *ινος* and *υνος* have the penultima long, except *μέλας* and *τάλας*, which make *μέλᾱνος* and *τάλᾱνος*.

CHAPTER XIV.

CONTRACTED NOUNS OF THE THIRD DECLENSION.

§. 89. Many nouns the stem of which ends in ϵ or o , generally contract these vowels with those of the inflectional terminations; but in these contractions, the general rules laid down in §. 62, are not always adhered to. One of the chief deviations from them is, that the contracted form of the accusative plural is always like the contracted form of the nominative.

NOTE. This is the case even in words which do not contract the nominative plural, and in which the contracted form of the accusative is the same as the nominative would be, if it were contracted.

§. 90. Nouns in $\eta\varsigma$ and $\epsilon\varsigma$, gen. $\epsilon o\varsigma$, contracted $o\upsilon\varsigma$; the feminines in ω or $\omega\varsigma$, gen. $o o\varsigma$, contr. $o\upsilon\varsigma$; and the neuter substantives in $o\varsigma$, gen. $\epsilon o\varsigma$, contr. $o\upsilon\varsigma$, contract in all cases where two vowels meet, as

SINGULAR.

<i>Nom.</i>	(ῆ) τριήρης, trireme	(τὸ) τεῖχος, wall	(ῆ) ἦχώ, echo
<i>Gen.</i>	τριήρεος, τριήρους	τείχεος, τέχους	ἡχώος, ἡχοῦς
<i>Dat.</i>	τριήρει, τριήρει	τείχει, τέχει	ἡχοῖ, ἡχοῖ
<i>Acc.</i>	τριήρεα, τριήρη	τεῖχος —	ἡχόα, ἦχώ
<i>Voc.</i>	τριήρες —	τεῖχος —	ἦχοῖ —

PLURAL.

<i>Nom.</i>	τριήρες, τριήρεις	τείχεα, τέχη	ἦχοί follows
<i>Gen.</i>	τριήρων, τριήρων	τείχων, τέχων	the second
<i>Dat.</i>	τριήρεσι(ν) —	τείχεσι(ν) —	declens.
<i>Acc.</i>	τριήρεας, τριήρεις	τείχεα, τέχη	
<i>Voc.</i>	τριήρες, τριήρεις	τείχεα, τέχη	

DUAL.

<i>N. A. V.</i>	τριήρει, τριήρη	τείχεε, τέχη	ἦχώ foll. the
<i>G. D.</i>	τριήροιν, τριήροιν	τείχέοιν, τέχέοιν	secd. decl.

NOTE 1. The nouns in $\eta\varsigma$ and $\epsilon\varsigma$ belonging to this class are in reality adjectives, and their neuter in $\epsilon\varsigma$ is declined like $τεῖχος$.

NOTE 2. Nouns in ω and $\omega\varsigma$ form the Plural and Dual, if they have these numbers, regularly according to the second declension. Their accent in the accusat. sing. is irregular; but $\alpha\lambda\delta\acute{\omega}\varsigma$ and the Ionic $\eta\acute{\omega}\varsigma$ make the accusat. regular, $\alpha\lambda\delta\acute{\omega}$ and $\eta\acute{\omega}$.

NOTE 3. The termination $\epsilon\alpha$ in the Plural of neuters was contracted by the Attics into α , whenever $\epsilon\alpha$ was preceded by another vowel, as $\chi\rho\acute{\epsilon}\omega\varsigma$, plur. $\chi\rho\acute{\epsilon}\epsilon\alpha$, $\chi\rho\acute{\epsilon}\alpha$; $\psi\gamma\iota\acute{\epsilon}\varsigma$, $\psi\gamma\iota\acute{\epsilon}\alpha$, $\psi\gamma\iota\acute{\alpha}$; but the adjectives in $\epsilon\varsigma$ nevertheless sometimes have the contraction η , as $\psi\gamma\iota\eta$, $\epsilon\psi\phi\upsilon\alpha$ and $\epsilon\psi\phi\upsilon\eta$ from $\epsilon\psi\phi\upsilon\epsilon\varsigma$.

NOTE 4. Compound adjectives in $\eta\varsigma$ with the accent on the penultima, retain this accent even in the genitive plural, after the contraction has taken place, as $\sigma\upsilon\upsilon\nu\eta\theta\omega\upsilon$ and $\alpha\upsilon\tau\alpha\rho\eta\omega\upsilon$, contracted from $\sigma\upsilon\upsilon\nu\eta\theta\acute{\epsilon}\omega\upsilon$, $\alpha\upsilon\tau\alpha\rho\acute{\epsilon}\omega\upsilon$.

NOTE 5. Some proper names in $\kappa\lambda\eta\varsigma$, being contracted even in the nominat. from $\kappa\lambda\acute{\epsilon}\eta\varsigma$, have in the dative a twofold contraction, as:

<i>Nom.</i>	(Περικλέης) Περικλῆς
<i>Gen.</i>	(Περικλέος) Περικλέους
<i>Dat.</i>	(Περικλέει, Περικλέει) Περικλεῖ
<i>Acc.</i>	(Περικλέα) Περικλέα
<i>Voc.</i>	(Περικλέες) Περικλείς.

§. 91. All other contracted nouns of the third declension, admit of contraction only in the nom. acc. and voc. plural, and most of them also in the dative singular.

§. 92. Those in $\epsilon\upsilon\varsigma$, from stems ending in ϵ , have what is termed the Attic genitive in $\omega\varsigma$, which is appended to the stem, as: —

SINGULAR.		PLURAL.	
<i>Nom.</i>	(ὁ) βασιλεύς, king	βασιλέες, βασιλεῖς or βασιλῆς, kings	
<i>Gen.</i>	βασιλέως	βασιλέων	
<i>Dat.</i>	βασιλεῖ, βασιλεῖ	βασιλεῦσι(ν)	
<i>Acc.</i>	βασιλέα	βασιλέας (βασιλεῖς)	
<i>Voc.</i>	βασιλεῦ	βασιλέες, βασιλεῖς or βασιλῆς	

DUAL.

<i>Nom. Acc. Voc.</i>	βασιλέε
<i>Gen. Dat.</i>	βασιλέοιν.

NOTE 1. When the termination $\epsilon\upsilon\varsigma$ of the nominative is preceded by a vowel or a diphthong, the gen. $\acute{\epsilon}\omega\varsigma$ is generally

contracted into $\tilde{\omega}\varsigma$; the acc. $\acute{\epsilon}\alpha$ into $\tilde{\alpha}$, and the acc. pl. $\acute{\epsilon}\alpha\varsigma$, though rarely, into $\tilde{\alpha}\varsigma$, as *Πειραιεύς*, gen. *Πειραιέως* and *Πειραιῶς*; acc. *Πειραιέα* and *Πειραιᾶ*.

NOTE 2. The α in the accus. sing. of words in $\epsilon\upsilon\varsigma$ is generally long in the Attic poets, although there is no contraction.

§. 93. Most substantives in $\iota\varsigma$ and ι , as well as the adjectives, and some substantives in $\upsilon\varsigma$ and υ , though their stem ends in ϵ , retain the ι and υ in the accus. and voc. singular. All other cases are formed from the stem, and the dat. sing., and the nom., acc. and voc. plur. are contracted as usual.

The substantives in $\iota\varsigma$ and $\upsilon\varsigma$ belonging to this class have the so-called Attic genitive $\epsilon\omega\varsigma$, with an irregularity in the accent. See §. 30, note 2.

Adjectives in $\upsilon\varsigma$, neut. υ , make the genit. sing. in $\epsilon\omicron\varsigma$, which like their neuter plural in $\epsilon\alpha$, remains uncontracted, as $\acute{\eta}\delta\acute{\upsilon}\varsigma$ (sweet), gen. $\acute{\eta}\delta\acute{\epsilon}\omicron\varsigma$, neut. plur. $\acute{\eta}\delta\acute{\epsilon}\alpha$. E. g.:

SINGULAR.

Nom.	(ῆ) πόλις, a city
Gen.	πόλεως
Dat.	πόλει, πόλει
Acc.	πόλιν
Voc.	πόλι

PLURAL.

Nom.	πόλεες, πόλεις, cities
Gen.	πόλεων
Dat.	πόλεσι(ν)
Acc.	πόλεας, πόλεις
Voc.	πόλεες, πόλεις

DUAL.

Nom. Acc. Voc.	πόλεε, πόλη
Gen. Dat.	πολέοιν.

SINGULAR.

Nom.	(ό) πήχυς, a cubit
Gen.	πήχεως
Dat.	πήχει, πήχει
Acc.	πήχυν
Voc.	πήχυν

PLURAL.

Nom.	πήχεες, πήχεις
Gen.	πήχεων
Dat.	πήχεσι(ν)
Acc.	πήχεας, πήχεις
Voc.	πήχεες, πήχεις

DUAL.

Nom. Acc. Voc.	πήχεε
Gen. Dat.	πήχέοιν.

SINGULAR.		PLURAL.	
<i>Nom.</i>	(τὸ) ἄστυ, town	<i>Nom.</i>	ἄσ τεα, ἄσ τη
<i>Gen.</i>	ἄσ τεος	<i>Gen.</i>	ἄσ τέων
<i>Dat.</i>	ἄσ τεϊ, ἄσ τει	<i>Dat.</i>	ἄσ τεσι(ν)
<i>Acc.</i>	ἄσ τυ	<i>Acc.</i>	ἄσ τεα, ἄσ τη
<i>Voc.</i>	ἄσ τυ	<i>Voc.</i>	ἄσ τεα, ἄσ τη

DUAL.

<i>Nom. Acc. Voc.</i>	ἄσ τεε
<i>Gen. Dat.</i>	ἄσ τέοιν.

SINGULAR.

<i>Nom.</i>	ἡδύς (masc.)	ἡδύ (neut.)	sweet
<i>Gen.</i>	ἡδέος	ἡδέος	
<i>Dat.</i>	ἡδέϊ, ἡδέϊ	ἡδέϊ, ἡδέϊ	
<i>Acc.</i>	ἡδύν	ἡδύ	
<i>Voc.</i>	ἡδύ	ἡδύ.	

PLURAL.

<i>Nom.</i>	ἡδέες, ἡδέϊς (masc.)	ἡδέα (neut.)
<i>Gen.</i>	ἡδέων	ἡδέων
<i>Dat.</i>	ἡδέσι(ν)	ἡδέσι(ν)
<i>Acc.</i>	ἡδέας, ἡδέϊς	ἡδέα
<i>Voc.</i>	ἡδέες, ἡδέϊς	ἡδέα.

NOTE 1. It must however be observed, that the stem of most substantives in *us* ends in *v*, and that they are quite regular. Their acc. plur. *vas* is contracted into *ūs*; but the nom. is scarcely ever contracted. The nom., acc. and voc. of the Dual are likewise contracted. The following may serve as an example.

SINGULAR.		PLURAL.	
<i>Nom.</i>	(ὁ) ἰχθύς, fish	<i>Nom.</i>	ἰχθύες
<i>Gen.</i>	ἰχθύος	<i>Gen.</i>	ἰχθύων
<i>Dat.</i>	ἰχθύϊ	<i>Dat.</i>	ἰχθύσι(ν)
<i>Acc.</i>	ἰχθύν	<i>Acc.</i>	ἰχθύας, ἰχθύς
<i>Voc.</i>	ἰχθύς	<i>Voc.</i>	ἰχθύες

DUAL.

<i>Nom. Acc. Voc.</i>	ἰχθύε, ἰχθύ
<i>Gen. Dat.</i>	ἰχθύοιν.

NOTE 2. The words *βοῦς*, gen. *βοός* (an ox), and *γῥαῦς*, gen. *γῥαός* (an old woman) are declined regularly, except that in the nominative and accusative plural they have the contracted forms *βοῦς* and *γῥαῦς*.

§. 94. Some words throw out the final consonant of the stem, and then contract its vowel with that of the termination. This is the case: —

1. With some neuter nouns in *ας*, whose stem ends in *τ*, as: —

SINGULAR.			PLURAL.		
<i>Nom.</i>	<i>Acc.</i>	<i>Voc.</i>	<i>Nom.</i>	<i>Acc.</i>	<i>Voc.</i>
κέρας			κέρατα		κέρᾱ
<i>Gen.</i>	κέρᾱτος	κέρως	<i>Gen.</i>	κεράτων	κερῶν
<i>Dat.</i>	κέρᾱτι	κέρᾱ	<i>Dat.</i>	κέρᾱσι(ν)	

DUAL.

<i>Nom.</i>	<i>Acc.</i>	<i>Voc.</i>	κέρᾱτε	κέρᾱ
<i>Gen.</i>	<i>Dat.</i>		κεράτοιιν	κερῶν.

NOTE. Of some words of this class both the full and the contracted forms are in use; but of γέρας, γῆρας and κρέας the contracted forms alone occur, while the cases of πέρας and τέρας are never contracted.

2. The comparatives in *ων* often throw out the *ν* of the stem in the terminations *ονα*, *ονες* and *ονας*, and contract the remainder into *ω* and *ους*, as: —

SINGULAR.			PLURAL.		
<i>Nom.</i>	μείζων		<i>Nom.</i>	μείζονες	μείζους
<i>Gen.</i>	μείζονος		<i>Gen.</i>	μειζόνων	
<i>Dat.</i>	μείζονι		<i>Dat.</i>	μείζοσι(ν)	
<i>Acc.</i>	μείζονα or μείζω		<i>Acc.</i>	μείζονας	μείζους
<i>Voc.</i>	μείζον		<i>Voc.</i>	μείζονες	μείζους.

The neut. plural μείζονα is contracted into μείζω.

NOTE. Similar contractions occur in the accusatives Ἀπόλλω and Ποσειδῶ for Ἀπόλλωνα, Ποσειδῶνα.

§. 95. Some substantives in *ηρ*, gen. *ερος*, throw out the *ε* in the genit. and dat. singular, and also in the dative plural, but in this last case add an *α* after the *ρ*, as: —

SINGULAR.			PLURAL.		
<i>Nom.</i>	πατήρ	father	<i>Nom.</i>	πατέρες	
<i>Gen.</i>	(πατέρος)	πατρός	<i>Gen.</i>	πατέρων	
<i>Dat.</i>	(πατέρι)	πατρί	<i>Dat.</i>	πατράσι	
<i>Acc.</i>	πατέρα		<i>Acc.</i>	πατέρας	
<i>Voc.</i>	πάτερ		<i>Voc.</i>	πατέρες	

DUAL.

Nom. Acc. Voc. πατέρε
Gen. Dat. πατέροιν.

The other words in which this syncope occurs, are μήτηρ, mother; γαστήρ, belly; θυγάτηρ, daughter, and Δημήτηρ, the last of which admits the syncope in the accusat. also.

NOTE. The irregularity of these words in reference to accent is the fact that, whenever the ε is not thrown out, it has the accent, and wherever the ε is thrown out, the accent is shifted on to the termination; the vocative withdraws the accent to the radical syllable, as in πάτερ, θύγατερ &c.

CHAPTER XV.

GENDER OF NOUNS OF THE THIRD DECLENSION.

§. 96. The nouns of the third declension are of all genders. Those ending in εύς, αν, ην, υν, ηρ, ωρ, ως, and ψ, as well as those which make their genitive in ντος, and most of those ending in ων (gen. ωνος or ονος) are masculine.

NOTE. The following form exceptions to this rule:—

- a) Some nouns in ην are feminine, as ἡ φρήν, the diaphragm; ἡ χήν, the goose (ὁ χήν, the gander), and ἡ ἀδήν or ἀδήν, the gland; though this word is found also as a masculine.
- b) γαστήρ, belly, is feminine, and ἔαρ, gen. ἤρος, spring, is neuter.
- c) The following in ωρ are neuter, τὸ ὕδωρ, gen. ὕδατος, water; and σκῶρ, gen. σκατός, dirt, and a few others.
- d) Of those in ως, αἰδώς, modesty, and φῶς, (gen. φωτός), a blister, are feminine; and φῶς (gen. φωτός), light, is neuter.
- e) Some of those ending in ψ are feminine, as ἡ χέρνιψ, water; ἡ φλέψ, the vein, &c.

- f) Most of those in *ών*, gen. *όνος*, with the acute on the last syllable are feminine; but also the following: *ἡ γλήχων* or *βλήχων*, penny-royal; *ἡ μήκων*, poppy; *ὁ* and *ἡ κίων*, all of which make their genit. in *ονος*, while *ὁ* and *ἡ κώδων*, the bell, has *ωνος* in the genit.
- g) Those in *ας*, gen. *αδος*, are feminine, and those in *ας*, gen. *ατος*, are neuter; while those making their genit. in *αντος* are masc. according to the rule.

§. 97. Nouns ending in *ω*, *αυς*, *ις* (*ιν*), *υς*, *ας* (gen. *αδος*), *ως* (gen. *ους*), *ης* (gen. *ητος*), and *ων* (gen. *ονος*) are feminine.

NOTE. The following form exceptions to this rule: —

- a) Some of those in *ις*, gen. *εως*, are masculine, as *ὄφις*, a snake; *ἕχις*, viper; *κόρις*, bug, &c.; *κίς* (gen. *κίος*), woodworm; *δελφίς* (gen. *δελφίνος*), dolphin; *έρμις* (gen. *έρμινος*), prop, and a few others. *ὄρνις*, *τίγρις*, and *οἶς* are both masculine and feminine.
- b) Some of those in *υς*, gen. *υος*, are masculine, as *βότρυς*, grape; *ἰχθύς*, fish; *μῦς*, mouse; *στάχυς*, corn-ear, and *κάνδυς*, a doublet; also *πέλεκυς* (gen. *εως*), axe; *πῆχυς* (*εως*), cubit; while *ὑς* or *σῦς*, a pig, and *ἔγχελυς*, eel, are both masc. and fem.
- c) Among the substantives in *ης*, those in *ότης* and *ύτης*, gen. *οτητος* and *υτητος*, are all feminine; all the rest, with the exception of *ἡ ἐσθής* (garment) and *ἡ κάνης* (a mat of reeds) are masculine.
- d) The following substantives in *ων*, gen. *ονος*, are masculine: — *κανών*, the standard; *ὁ ἀλεκτροών*, the cock, and *ὁ λαγών*, the loins, though the last two occur also as feminines.
- e) Words ending in *ξ* are both masculine and feminine; but with the exception of those denoting male beings, the majority are feminine. The following masculines must be specially observed: *ἄβαξ*, *ἄνθραξ*, *δόναξ*, *θώραξ*, *ἱέραξ*, *κόραξ*, *κόρδαξ*, *οἶαξ*, *πύναξ*, *ρύαξ*, *πόρπαξ*, *στύραξ*, *σμίλαξ*, *κάχληξ*, *μύρμηξ*, *νάρθηξ*, *σφήξ*, *τέτιξ*, *φοῖνιξ*, *βόμβυξ*, *βόστρυξ*, *κόκκυξ*, *ὄνυξ*, *ὄρτυξ*, *λύγξ*, and *λάρυγξ*. The following are both masculine and feminine: — *δέλφαξ*, *σκύλαξ*, *χάραξ*, *αἶξ*, *πέριδιξ*, *χάλιξ*, *βήξ*, *ἄμπυξ*, *φάρυγξ*, and *λάρναξ*.

§. 98. Nouns ending in α , η , ι , υ , $\alpha\rho$, $\omicron\rho$, $\omicron\varsigma$, and $\alpha\varsigma$, gen. $\alpha\tau\omicron\varsigma$, are neuter.

NOTE. The words $\psi\acute{\alpha}\rho$ (a starling) and $\kappa\upsilon\acute{\alpha}\rho$ (a hole) are masculine. There are a few other words with unusual terminations, the gender of which is best learned by observation.

CHAPTER XVI.

IRREGULARITIES IN DECLENSION.

§. 99. Most of the irregularities in declension arise from the fact that the oblique cases are formed from different nominatives. It happens, for example, frequently, that the same word may be declined after two different declensions, either completely, or in part, as $\sigma\acute{\kappa}\acute{o}\tau\omicron\varsigma$, gen. $\sigma\acute{\kappa}\acute{o}\tau\omicron\upsilon\varsigma$, dat. $\sigma\acute{\kappa}\acute{o}\tau\epsilon\iota$, or gen. $\sigma\acute{\kappa}\acute{o}\tau\omicron\upsilon$, dat. $\sigma\acute{\kappa}\acute{o}\tau\omega$.

NOTE. Nouns of this kind are termed *heteroclita*, and instances are not unfrequent of nouns ending in $\eta\varsigma$, gen. $\omicron\upsilon\varsigma$, which make their accus. either regularly in η , or according to the first declension in $\eta\nu$, as $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\varsigma$, accus. $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta$ or $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\nu$.

§. 100. Sometimes one or more of the oblique cases are formed from a nominative which has either no existence at all in the actual language, or occurs only in poetry. Thus of the word $\delta\acute{\epsilon}\nu\delta\rho\omicron\nu$ (tree) we find a dative plural $\delta\acute{\epsilon}\nu\delta\rho\epsilon\sigma\iota\nu$, as if the nominative were $\tau\acute{o}\delta\acute{\epsilon}\nu\delta\rho\omicron\varsigma$, which does not occur in Attic Greek; and of $\delta\acute{\alpha}\kappa\rho\upsilon\nu$, we have a dative $\delta\acute{\alpha}\kappa\rho\upsilon\sigma\iota\nu$ from the poetical form $\delta\acute{\alpha}\kappa\rho\upsilon$.

NOTE. This irregularity is termed *metaplasms*, and occurs in such words as $\acute{o}\sigma\acute{\iota}\tau\omicron\varsigma$, plur. $\tau\acute{\alpha}\sigma\acute{\iota}\tau\alpha$; $\tau\acute{o}\sigma\tau\acute{\alpha}\delta\iota\omicron\nu$, plur. $\acute{o}\iota\sigma\tau\acute{\alpha}\delta\iota\omicron\iota$ and $\tau\acute{\alpha}\sigma\tau\acute{\alpha}\delta\iota\alpha$.

§. 101. Several nouns are defective in number, being used in consequence of their meaning either in the singular only or in the plural only, as is the case in all languages. Thus $\alpha\acute{\iota}\theta\acute{\eta}\rho$ (the upper air) and $\gamma\eta$ (the earth) occur only

in the singular, while others, as the names of festivals, τὰ Διονύσια, τὰ Διάσια, τὰ Παναθήναια, and αἱ δυσμαί (the setting, or the East), οἱ ἐτησίαι (the etesian winds), and others are used only in the plural.

NOTE. A few words are deficient in case; thus ὄναρ and ὄπαρ occur only in the nom. and accus., while ὄφελος (advantage) is used only in the nom. and as the subject of an infinitive in the construction of the accusative with the infinitive.

§. 102. Some words are altogether indeclinable, such as the infinitives of verbs when used as substantives, as τὸ γράφειν, τοῦ γράφειν, τῷ γράφειν &c. In like manner all words which, without being substantives are used as such, as τὸ νῦν, τὸ πάννυ, τὸ ἔπειτα, several foreign words and proper names, and the names of the letters of the alphabet.

§. 103. The following list contains the irregular substantives of most common occurrence:

ἄλς, salt, is found in prose generally in the plural only, as ἄλεις &c.

ἄνθρωπος, ὁ, man, gen. ἀνδρός, ἀνδρί, ἀνδρα, ἄνερ; plur. ἄνδρες, ἀνδρῶν, ἀνδράσιν, ἀνδρας; dual ἀνδρε, ἀνδροῖν. Ἀπόλλων, see §. 94, 2, note.

Ἄρης, gen. Ἄρεως (Ἄρεος); dat. Ἄρει; acc. Ἄρην and Ἄρη, voc. Ἄρες.

γάλα, τὸ, milk, gen. γάλακτος, dat. γάλακτι; dat. plur. γάλαξι. γαστήρ, ὁ, see §. 95.

γόνυ, τὸ, knee, forms its cases from the stem γόνατ, as γόνατος, γόνατα, γόνασιν.

γραῦς, see §. 93, note 2.

γυνή, ἡ, woman, gen. γυναικός, dat. γυναικέ, acc. γυναῖκα, voc. γύναι; plur. nom. γυναῖκες, γυναικῶν, dat. γυναιξίν, acc. γυναῖκας; dual gen. γυναικοῖν.

δάκρυον, see §. 100.

Δημήτηρ, gen. Δήμητρος, dat. Δήμητρι, acc. Δήμητρα, voc. Δήμητερ.

δόρυ, τὸ, spear, forms its cases from the stem δόρατ, gen. δόρατος, &c.

ἔαρ, τὸ, spring, gen. ἤρος, dat. ἤρι, but also ἔαρος and ἔαρι. Ζεὺς, gen. Διός, dat. Διί, acc. Δία, voc. Ζεῦ.

θρίξ, ἡ, hair, gen. τριχός &c.; dat. plur. θριξίν; see §. 46, not. θυγάτηρ, see §. 95.

κλείς, ἡ, a key, gen. κλειδός, dat. κλειδί, acc. κλειῖν or κλειῖδα; plur. nom. κλειῖδες and acc. κλειῖδας, both contracted into κλειῖς.

κύων, ὁ and ἡ, a dog, forms its cases from the stem κυν, gen. κυνός, dat. κυνί &c.; but makes its vocative κύον.

μάρτυς, ὁ and ἡ, a witness, represents μάρτυρ, s and ρ being convertible; hence gen. μάρτυρος, dat. μάρτυρι &c.; dat. plur. μάρτυσιν.

μήτηρ, see §. 95.

ναῦς, ἡ, a ship, gen. νεώς, dat. νηϊ, acc. ναῦν; gen. dual νεοῖν; plur. nom. νῆες, gen. νεών, dat. ναυσίν, acc. ναῦς.

νύξ, ἡ, night, gen. νυκτός, dat. νυκτί &c.; dat. plur. νυξίν.

οἷς, ἡ, a sheep, gen. οἶός, οἶ, οῖν; plur. οἶες and οἷς, οἶων, οἶσιν, οἶας and οἷς.

ὄναρ, see §. 101, note.

ὄνειρος, ὁ, a dream, is regular, ὄνειρον, ὄνειρῳ, but may also form its cases from a neuter stem ὄνειρατ, gen. ὄνειρατος, dat. ὄνειρατι, plur. ὄνειρατα, ὄνειράτων, ὄνειρασιν.

ὄρνις, ὁ and ἡ, a bird, gen. ὄρνιθος &c.; acc. ὄρνιν and ὄρνιθα, voc. ὄρνι. The plural is regular ὄρνιθες &c.; but we also have the forms ὄρνεις, gen. ὄρνεων, acc. ὄρνεις and ὄρν-ς.

ὄψ, τὸ, the ear, gen. ὠτός, dat. ὠτί &c.; gen. dual ὠτοιν; gen. plur. ὠτων. See §. 88, *Rem. on accent*, e.

πατήρ, see §. 95.

Ποσειδῶν, gen. Ποσειδῶνος, acc. Ποσειδῶνα or more commonly Ποσειδῶ, voc. Πόσειδον; see §. 94, 2, note.

πρεσβευτής, ὁ, ambassador, gen. πρεσβευτοῦ, &c., derives its plural forms more commonly from πρέσβυς, as πρέσβεις, πρέσβων, πρέσβεσιν.

πῦρ, τὸ, fire, gen. πῦρός, is quite regular except that its plural follows the 2^d declension, πυρά, πυρῶν, πυροῖς.

σκάθρ, τὸ, filth, gen. σκατός or σκάτους, otherwise regularly formed from the stem σκατ.

ὔδωρ, τὸ, water, gen. ὕδατος, is otherwise regular.

υἱός, ὁ, the son, gen. υἱοῦ, &c.; but another stem is υῖε, from which are formed gen. υῖεός, dat. υῖεϊ; plur. υῖεῖς, υῖέων, υῖέσιν; dual υῖεε, υῖέοιν.

χείρ, ἡ, hand, gen. χειρός, dat. χειρί, &c.; but in the genit. dual χεροῖν, and dat. plur. χερσίν, the ι of the stem being thrown out.

χρῶς, ὁ, the skin, gen. χρωτός, dat. χρωτί, but there is also a dative χρῶ in the phrase ἐν χρῶ, on the skin, i. e. close by.

CHAPTER XVII.

TERMINATIONS AND DECLENSION OF ADJECTIVES.

§. 104. The most numerous class of adjectives is that ending in the masculine in *ος*, and in the neuter in *ον*. Most of them have the same termination for the feminine as for the masculine; but many have a distinct termination for the feminine, viz. either *α* or *η*; the former, when the termination is preceded by a vowel or a *ρ*; in all other cases it is *η*, as

<i>ἴδιος</i> , fem. <i>ιδία</i> , neut. <i>ἴδιον</i> , peculiar		
<i>ἱερός</i> — <i>ιερά</i> — <i>ἱερόν</i> , holy		
<i>σοφός</i> — <i>σοφή</i> — <i>σοφόν</i> , wise		
<i>καλός</i> — <i>καλή</i> — <i>καλόν</i> , beautiful.		

NOTE. Adjectives in *ος*, however, make the fem. in *η*, unless *ος* is preceded by *ρ*, hence *ὄγδοος*, *ὄγδοη*, *ὄγδοον*; but *ἀθρόος*, *ἀθρόα*, *ἀθρόον*.

§. 105. The masculine in *ος* and the neuter in *ον* belong to the second declension; the feminine of all adjectives of three terminations belongs to the first declension; and the declension of the neuter of all adjectives is like that of the masculine, except that it has its three equal cases, which in the plural invariably end in *ᾱ*.

§. 106. The following adjectives in *ος* have three distinct terminations for the three genders:

1. All simple adjectives which are formed by the addition of *ος* to a simple stem, as *σοφός*, *καλός*, *ἀγαθός*.
2. Nearly all those simple adjectives which end in one of the suffixes *κός*, *λος*, *νος*, *ρος*, *τός* and *εος*.
3. All passive participles ending in *μενος*.

§. 107. Most compound adjectives in *ος* have only two terminations, as *φιλότεκνος*, *ον*; *πάγκαικος*, *ον*; *ἄλογος*, *ον*; *δύσβουλος*, *ον*; *εὐκαιρος*, *ον*; *διάλευκος*, *ον*; *ἐπαγωγος*, *ον*.

NOTE. The learner, besides bearing these rules in mind, must be referred to his own observation and to his Dictionary, for certain derivative suffixes sometimes make adjectives of two, and sometimes of three terminations, as *γνήσιος*, α, ον, but *αἰσίος*, ον. Some adjectives, moreover, have three terminations in one writer, while another, or even the same writer in different passages, uses them as adjectives of only two terminations.

§. 108. Several adjectives in ος, in which the ος is preceded by a vowel, are contracted, and are accordingly declined after the second contracted declension: —

1. Those ending in εος, denoting the substance or material of which any thing is made, or colour, as χρυσέος, ἀργυρέος.
2. All numeral adjectives in οος, as ἀπλόος, διπλόος.
3. The compounds of νοῦς and πλοῦς, as ἄνους, εὐ-
νους, κακόπλους.

NOTE 1. The contractions generally take place according to the same rules as in the second contracted declension; but the following points must be specially noticed: —

1. The feminine termination εα from adjectives in εος, is contracted into α, if εος is preceded by a vowel or a ρ, as ἐρεέα, ἐρεᾶ; ἀργυρέα, ἀργυρεᾶ; but in all other cases εα is contracted into η.
2. Adjectives in οος contract όα into ᾶ, and the first ο is absorbed when followed by a long vowel or a diphthong, as διπλόα, διπλᾶ; διπλόη, διπλή; διπλόαι, διπλαῖ &c.
3. The compounds of νοῦς and πλοῦς do not contract the neuter plural in οα at all, as ἄνοα, κακόπλοα.

NOTE 2. There are a few adjectives of two terminations in ως, ων, belonging to what is called the second Attic declension, as ἔλεως, gracious; εὐγεως, of good soil. Πλέως (full), however, has a feminine πλέα, though not in its compounds.

§. 109. Of all the other adjectives of three terminations, the masculine and neuter belong to the third declension, while the feminine belongs to the first. The most numerous adjectives of this class are those ending in υς, εια, υ, as ταχύς, ταχεῖα, ταχύ, quick.

NOTE. As to the declension of these adjectives, see §. 93. Most of them have in the masc. and neut. the acute on the last syllable, and in the fem. the circumflex on the penultima; but *ἡμισυς*, *ἡμίσεια*, *ἡμισυ* (half), and *θηλυς*, *θήλεια*, *θηλυ* (female) are exceptions.

§. 110. Other adjectives of three terminations, the masc. and neut. of which belong to the third declension, are those in *εις*, *εσσα*, *εν*, gen. *εντος*, as *χαριεις*, *χαρίεσσα*, *χαρίεν*; they are however not very numerous. To them may be added a few in *ας*, *αινα*, *αν*, as *μέλας*, *μέλαινα*, *μέλαν* (black); *τάλας*, *τάλαινα*, *τάλαν* (unhappy), and the poetical *τέρην*, *τέρεινα*, *τέρεν* (tender).

§. 111. All participles which have an active form, are adjectives of three terminations, the masc. and neut. of which belong to the third, and the feminine to the first declension, as: —

<i>ων</i> ,	<i>ουσα</i> ,	<i>ον</i> —	<i>τύπτων</i> ,	<i>τύπτουσα</i> ,	<i>τύπτον</i> ,	<i>οντος</i> .
<i>ούς</i> ,	<i>ούσα</i> ,	<i>όν</i> —	<i>διδούς</i> ,	<i>διδούσα</i> ,	<i>διδόν</i> ,	<i>όντος</i> .
<i>ας</i> ,	<i>ασα</i> ,	<i>αν</i> —	<i>τύψας</i> ,	<i>τύψασα</i> ,	<i>τύψαν</i> ,	<i>αντος</i> .
<i>άς</i> ,	<i>ᾶσα</i> ,	<i>ᾶν</i> —	<i>ιστάς</i> ,	<i>ιστάσα</i> ,	<i>ιστάν</i> ,	<i>άντος</i> .
<i>εις</i> ,	<i>είσα</i> ,	<i>έν</i> —	<i>τυφθείς</i> ,	<i>τυφθείσα</i> ,	<i>τυφθέν</i> ,	<i>έντος</i> .
<i>υς</i> ,	<i>υσα</i> ,	<i>ύν</i> —	<i>δεικνύς</i> ,	<i>δεικνύσα</i> ,	<i>δεικνύν</i> ,	<i>ύντος</i> .
<i>ώς</i> ,	<i>ῶσα</i> ,	<i>ός</i> —	<i>τετυφώς</i> ,	<i>τετυφῶσα</i> ,	<i>τετυφός</i> ,	<i>ότος</i> .
<i>ώς</i> ,	<i>ῶσα</i> ,	<i>ός</i> —	<i>ἔστώς</i> ,	<i>ἔστῶσα</i> ,	<i>ἔστός</i> ,	<i>ῶτος</i> .

NOTE 1. Some adjectives have the same terminations as participles, e. g. *ἐκών*, *ἐκοῦσα*, *ἐκόν* (willing); *ἄκων*, *ἄκοῦσα*, *ἄκον* (unwilling); *πᾶς*, *πᾶσα*, *πᾶν*, and *ἅπας*, *ἅπασα*, *ἅπαν* (all).

NOTE 2. The participles ending in *ώς* and *ός*, make their genit. in *ότος*, as *τετυφότος*; all the others make their genit. in *ντος*, as *τύπτων*, *τύπτοντος*; *διδούς*, *διδόντος*; *τύψας*, *τύψαντος*; *ιστάς*, *ιστάντος*; *τυφθείς*, *τυφθέντος*.

§. 112. All adjectives of two terminations belong to the third declension, viz. those in *ης* (masc. and fem.) and *ες* (neuter), and those in *ων* (masc. and fem.) and *ον* (neuter), as *σαφής*, *σαφές* (gen. *σαφοῦς*), clear; *πέπων*, *πέπον* (gen. *πέπονος*), ripe.

NOTE. Adjectives in *ης* are declined like *τριήρης*, §. 90. Those in *ων* also comprise all comparatives in *ων*, neut. *ον*,

respecting the declension of which see §. 94, 2. *ἄρσην* or *ἄρσην*, neut. *ἄρσεν* or *ἄρσεν* (male) is the only adjective in *ην* of this class.

§. 113. Many adjectives of two terminations following the third declension are compound words, the last element of which is a substantive of the third declension, and which accordingly have the declension of this substantive, as *εὐελπῖς*, *εὐελπι*, gen. *εὐέλπιδος*; but those compounded with *πόλις* make their gen. in *ιδος*, as *ἄπολις*, *ι*, gen. *ἀπόλιδος*; *εὐπολις*, *ι*, gen. *εὐπόλιδος*.

NOTE 1. The compounds of *πούς* have a neuter in *ουν*, but retain the genitive of *πούς*, as *δίπους*, *δίπουν*, gen. *δίποδος*.

NOTE 2. Some adjectives of this formation change the *η* of the substantive into *ω*, thus from *φρήν*, we have *σώφρων*, neut. *σῶφρον*, gen. *σώφρονος*, and from *πατήρ* we have *ἅπα-τωρ*, neut. *ἅπατορ*, gen. *ἁπάτορος*.

§. 114. Many adjectives of the third declension have only one form serving for the masculine and feminine, the neuter not occurring, as *ἄπαις*, childless; *μακρόχειρ*, long-handed. Several of them end in *ξ*, *ψ*, *ας* (gen. *αδος*), *υς* (gen. *υδος*), *ης* (gen. *ητος*), and *ως* (gen. *ωτος*), as *ἡλιξ*, *μύωψ*, *φρυγᾶς*, *λεύκασπις*, *ἐπηλυς*, *γυμνῆς*, *ἄγνώς*.

§. 115. Some adjectives are irregular in the formation of their genders and their declension, being combinations of different nominatives. The following are of most common occurrence:—

1. *πολύς*, *πολλή*, *πολύ*, much. There was originally a nominative *πολύς*, *πολύ*, and also one *πολλός*, *πολλή*, *πολλόν*, and the declension is made up of both, as:

SINGULAR.

PLURAL.

Nom. *πολύς*, *πολλή*, *πολύ*
 Gen. *πολλοῦ*, *πολλῆς*, *πολλοῦ*
 Dat. *πολλῶ*, *πολλῇ*, *πολλῶ*
 Acc. *πολύν*, *πολλήν*, *πολύ*

Nom. *πολλοί*, *πολλαί*, *πολλά*
 Gen. *πολλῶν*, *πολλῶν*, *πολλῶν*
 Dat. *πολλοῖς*, *πολλαῖς*, *πολλοῖς*
 Acc. *πολλούς*, *πολλάς*, *πολλά*.

2. μέγας, μεγάλη, μέγα, great. This word too is made up of two, μέγας, μέγα, and μέγας, μεγάλη and μέγαλον, though the nom. of the masc. and neuter of the latter does not occur. Its declension is as follows: —

SINGULAR.

PLURAL.

N. μέγας, μεγάλη, μέγα.	N. μεγάλοι, μεγάλαι, μεγάλα
G. μεγάλου, μεγάλης, μεγάλου	G. μεγάλων, μεγάλων, μεγάλων
D. μεγάλῳ, μεγάλῃ, μεγάλῳ	D. μεγάλοις, μεγάλαις, μεγάλοις
A. μέγαν, μεγάλην, μέγα	A. μεγάλους, μεγάλας, μεγάλα

DUAL.

Nom. Acc. μεγάλῳ, μεγάλη, μεγάλῳ
Gen. Dat. μεγάλοιν, μεγάλαιν, μεγάλοιν.

3. Πρᾶος or πραῖος, gentle, occurs only in the masc. and neuter singular; the whole of the fem. and neuter plural, and sometimes the masc. also, are formed from πραῦς.

SINGULAR.

PLURAL.

N. πρᾶος, πραεῖα, πρᾶον	N. πρᾶοι or πραεῖς, neut. πραέα
G. πρᾶου, πραείας, πρᾶου	G. πρᾶων or πραέων, neut. πραέων
D. πρᾶῳ, πραεῖα, πρᾶῳ	D. πρᾶοις or πραέσιν, neut. πραέσιν
A. πρᾶον, πραεῖαν, πρᾶον	A. πρᾶους or πραεῖς, neut. πραέα

4. Σῶς or σῶος, safe. Of the former of these forms, there occur ὁ and ἡ σῶς, τὸν and τήν σῶν, and τοὺς σῶς. The other cases are generally formed from σῶος.
5. The words ἀλλήλων, ἄμφω and φροῦδος are defective. The last occurs only in the nom. φροῦδος, φρούδη, φροῦδοι and φροῦδα. As to ἀλλήλων and ἄμφω, see below §. 131 and 125, note 2.

§. 116. Adverbs are formed in Greek from adjectives by adding ὡς to the stem, as it appears in the oblique cases, as φίλος, φίλως; σοφός, σοφῶς; σώφρων, σωφρόνως; χαρίεις, χαριέντως; εὐθύς, εὐθέως; ἀληθής, ἀληθῶς for ἀληθέως.

CHAPTER XVIII.

COMPARISON OF ADJECTIVES.

§. 117. The most common termination of the comparative is *τερος*, *τέρα*, *τερον*, and of the superlative *τατος*, *τάτη*, *τατον*; in the case of adjectives in *ος* these terminations are added to the adjective after throwing off the *ς* of the nominative, provided the penultima of such adjectives be long either by nature or by position, as *ισχυρός*, *ισχυρότερος*, *ισχυροτέρα*, *ισχυρότερον*; *ισχυρότατος*, *ισχυροτάτη*, *ισχυρότατον*; *σεμνός*, *σεμνότερος*, *α*, *ον*; *σεμνότατος*, *η*, *ον*. But when the penultima is short, the *ο* is lengthened into *ω*, as *εὔρος*, *ἐχυρώτερος*, *ἐχυρωτέρα*, *ἐχυρώτερον*; *ἐχυρώτατος*, *ἐχυρωτάτη*, *ἐχυρώτατον*.

NOTE 1. What is called position in this rule comprises also the cases of a mute with a liquid, which otherwise do not always form position, as *μακρός*, *μακρότερος*, *μακρότατος*.

NOTE 2. Contracted adjectives in *ους* (from *οος*), generally add *τερος* and *τατος* to the nominative of the masculine singular, as *ἄπλους*, *ἀπλούστερος*, *ἀπλούστατος*; *εὖνους*, *εὐνούστερος*, *εὐνούστατος*; but sometimes the regular forms also occur, *ἀπλους*, *ἀπλωτέρος*, *ἀπλωτάτος*.

NOTE 3. Several adjectives in *αιος* sometimes drop the *ο*, as is the case regularly in *γεραίος*, *γεραίτερος*, *γεραίτατος*; whereas *παλαιός* has both *παλαιέτερος*, *παλαιάτατος* and *παλαιότερος*, *παλαιότατος*. *Φίλος* also drops the *ο*, as *φίλτερος*, *φίλτατος*, though we also find *φιλαίτερος*, *φιλαίτατος*.

NOTE 4. The following adjectives regularly change *ο* into *αι*: *μέσος*, *ὕψιος*, *εὐδιος*, *ἥσυχος*, *ἴσος*, *παραπλήσιος*, as *μεσαίτερος*, *μεσαίτατος*; *ὀψιαίτερος*, *ὀψιαίτατος* &c. *Ἡσυχος*, however also has *ἡσυχώτερος*, and *ἴδιος* also has *ιδιώτερος* and *ιδιώτατος*. The adverb *πρῶτῳ* forms its comparative and superlative from the adjective *πρώιος*, *πρωιαίτερον* and *πρωιαίτατα*.

NOTE 5. Some adjectives in *ος*, change the *ος* into *ις* or *ες* before the terminations *τερος* and *τατος*, as *λάλος*, *λαλίστερος*, *λαλίστατος*; *ἄφθονος*, *ἀφθονέστερος*, *ἀφθονέστατος* (though more commonly *ἀφθονώτερος*, *ἀφθονώτατος*); *ἀκράτος*, *ἀκρατέστερος*, *ἀκρατέστατος*; *ἐρῶμενος*, *ἐρῶμενέστερος*, *ἐρῶμενέστατος*; *ἄσμενος*, *ἀσμενέστερος*, *ἀσμενέστατος*.

§. 118. Adjectives in *ης* and *υς* form the comparative and superlative by adding *τερος* and *τατος* to the nominative of the neuter singular, as *σαφής*, *σαφέστερος*, *σαφέστατος*; *ὀξύς*, *ὀξύτερος*, *ὀξύτατος*.

§. 119. Adjectives in *εις* add *τερος* and *τατος* after throwing out the *ι*, as *χαρίεις*, *χαριέστερος*, *χαριέστατος*.

§. 120. In most other adjectives, the terminations *έστερος*, *έστατος*, more rarely *ίστερος*, *ίστατος*, are appended to the stem as it appears in the oblique cases, as *σώφρων*, *σωφρονέστερος*, *σωφρονέστατος*; *ἄρπαξ*, *ἀρπαγίστερος*, *ἀρπαγίστατος*.

§. 121. Some adjectives in *υς* and *ρος* form the comparative in *ίων* (masc. and fem.), *ιον*, (neut.), and the superlative in *ιστος*, *ίστη*, *ιστον*, by changing *υς* and *ρος* into these terminations, as *ἡδύς* (sweet), *ἡδίων*, *ἡδιον*; *ἡδιστος*, *η, ον*; *αἰσχρός* (base), *αἰσχίων*, *αἰσχιον*; *αἰσχιστος*, *η, ον*.

NOTE. Besides the two adjectives mentioned in the rule, this form of the degrees of comparison occurs only in *ταχύς* and *ἐχθρός*; but it must be observed that the Attics preferred *θάσσων*, *θάσσον* to *ταχίων* and *τάχιον*. As to several of the irregular degrees of comparison, in which *ίων* and *ιστος* occur, see §. 122; and respecting the manner in which the cases of these comparatives ending in *ονα*, *ονες* and *ονας* are contracted, see §. 94, 2.

§. 122. Some adjectives form their degrees of comparison in quite an irregular manner, or rather take their comparative and superlative from words or forms which no longer exist in the positive, as: —

ἀγαθός, good	{	βελτίων	βέλτιστος
		ἀμείνων	ἄριστος
		κρείσσω	κράτιστος
		λῶν (λωίων)	λῶστος (λώϊστος)
κακός, bad	{	κακίων	κάκιστος
		χείρων	χείριστος
καλός, beautiful		καλλίων	κάλλιστος

μικρός, small	{ μικρότερος, μείων, ἐλάσσων (ἐλάττων),	μικρότατος — ἐλάχιστος
ὀλίγος, little	{ — ἐλάσσων (ἐλάττων), ἥσσων (ἥττων),	ὀλίγιστος ἐλάχιστος ἥκιστα (adv.)
πολύς, much,	πλείων or πλέων,	πλεῖστος
μέγας, great,	μείζων,	μέγιστος
ῥάδιος, easy,	ῥάων,	ῥᾶστος
ἀλγινός, painful	{ ἀλγεινότερος, ἀλγίων,	ἀλγεινότατος ἄλγιστος.

NOTE. There are a few other comparatives and superlatives, which are not traceable to an adjective in the positive, but must be referred to other words, as *πρότερος* and *πρώτος* from *πρό*; *δεύτερος* from *δύο*; *ἔσχατος* from *ἔξ*; *πλησιαιότερος* and *πλησιαιότατος* from *πλησίον*; *προϋργιαιότερος* from *προϋργον*; and *ὔστερος* and *ὔστατος*, which cannot be traced to any stem.

§. 123. From adjectives in the comparative and superlative, adverbs are formed by changing the terminations *τερος* and *τατος* into *τέρως* and *τατα*; the comparatives in *ων* change *ων* into *ον* and *ιστος* into *ιστα*, as: *βεβαίος*, *βεβαιότερως*, *βεβαιότατα*; *σαφής*, *σαφεστέρως*, *σαφέστατα*; *καλός*, *καλλίων*, *κάλλιον*, *κάλλιστα*. But it is equally common to use the accus. sing. of the neuter of the comparative as an adverb, as *βεβαιότερον*, *σαφεστερον*.

NOTE 1. The adverbs in *α* in the superlative are in reality the accus. neut. plural of the adjective in the superlative, just as the adverbs in *ον* are the accus. singular of the neuter.

NOTE 2. Adverbs in *ω* make comparatives in *τέρω* and superlatives in *τάτω*, as *ἄνω*, *ἀνωτέρω*, *ἀνωτάτω*; *κάτω*, *κατωτέρω*, *κατωτάτω*. In the same manner some other adverbs form their degrees of comparison, as *ἐγγύς*, *ἐγγυτέρω*, *ἐγγυτάτω*.

NOTE 3. The adverb *μάλα* forms its comparative irregularly *μᾶλλον*, and the superlative *μάλιστα*; *εὖ* makes *ἄμεινον*, *βέλτιον*, *κρείσσον*, and *ἄριστα*, *βέλτιστα* or *κράτιστα*. *Πέρα* or *πέρα* has a comparative *περαιτέρω*. Comp. §. 117, note 4.

CHAPTER XIX.

NUMERALS.

§. 124. The chief classes of numerals are in reality adjectives. Of the cardinal numerals, the first four, as well as the hundreds, beginning with 200 (*διακόσιοι*) are declinable; and all ordinal numerals are adjectives of three terminations *ος*, *η (α)*, *ον*, which from the twentieth, *εἰκοστός*, upwards have all the accent on the last syllable.

§. 125. The declension of the first four cardinal numerals has little that is irregular:

<i>Nom.</i> εἷς, μία, ἕν, one	<i>Nom. & Acc.</i> δύο (for all genders), two
<i>Gen.</i> ἑνός, μιᾶς, ἑνός	
<i>Dat.</i> ἐνί, μιᾷ, ἐνί	<i>Gen. & Dat.</i> δυοῖν or δυεῖν.
<i>Acc.</i> ἕνα, μίαν, ἕν.	

Nom. τρεῖς (masc. & fem.), neut. τρία, three

Gen. τριῶν τριῶν

Dat. τρισίν τρισίν

Acc. τρεῖς τρία.

Nom. τέσσαρες (masc. & fem.), neut. τέσσαρα, four

Gen. τεσσάρων τεσσάρων

Dat. τεσσαρσιν τεσσαρσιν

Acc. τέσσαρας τέσσαρα.

NOTE 1. The feminine *μία* is irregular in its accent; and it must be observed that the compounds of *εἷς*, are accentuated precisely like the simple *εἷς*, as *οὐδέις*, *οὐδεμία*, *οὐδέν*, gen. *οὐδενός*, *οὐδεμιᾶς*, *οὐδενός*; *μηδέις*, *μηδεμία*, *μηδέν*, gen. *μηδενός*, *μηδεμιᾶς*, *μηδενός* &c.

NOTE 2. *Δύο* may be used as an indeclinable word, but the forms given above also occur. Instead of *τέσσαρες* the form *τέτταρες* may be used. *Ἄμφω*, both, genit. and dat. *ἀμφοῖν*, occurs only in the Dual, and is the same for all genders.

§. 126. The Greeks employed the letters of the alphabet as numbers, adding however a stroke like a comma after or before them to indicate their character as numerals. After the letter *ε* they inserted the letter *ς* as a sign for six, after *π* the sign *Ϟ* (coppa) marking 90, and after *ω*

the sign \mathfrak{D} (sampi) marking 900. The letters from α to θ inclusive with a comma on the right at the top mark the numbers from 1 to 10; the tens beginning with ι' , extend to ς , and the hundreds beginning with ρ' extend to \mathfrak{D} . The thousands are again marked by α , β , &c., but with a comma on the left below, as $\alpha = 1000$, $\beta = 2000$. In a combination of numbers amounting to less than 1000, the last only has the comma attached to it, as: —

CARDINAL NUMERALS.

1.	α' , εἷς, μία, ἓν, one
2.	β' , δύο
3.	γ' , τρεῖς, τρία
4.	δ' , τέσσαρες, τέσσαρα
5.	ϵ' , πέντε
6.	ζ' , ἕξ
7.	η' , ἑπτὰ
8.	θ' , ὀκτώ
9.	θ' , ἑννέα
10.	ι' , δέκα
11.	$\iota\alpha'$, ἑνδεκα
12.	$\iota\beta'$, δώδεκα
13.	$\iota\gamma'$, τρεῖς, τρία καὶ δέκα or τριηκαίδεκα
14.	$\iota\delta'$, τέσσαρες, α, καὶ δέκα, or τεσσαρακαίδεκα
15.	$\iota\epsilon'$, πεντεκαίδεκα
16.	$\iota\zeta'$, ἑκαίδεκα
17.	$\iota\eta'$, ἑπτακαίδεκα
18.	$\iota\theta'$, ὀκτωκαίδεκα
19.	$\iota\theta'$, ἑννεακαίδεκα
20.	κ' , εἴκοσι(ν)
30.	λ' , τριάκοντα
40.	μ' , τεσσαράκοντα
50.	ν' , πεντήκοντα
60.	ξ' , ἑξήκοντα
70.	\omicron' , ἑβδομήκοντα
80.	π' , ὀγδοήκοντα
90.	ρ' , ἑνενήκοντα
100.	ρ' , ἑκατόν
200.	σ' , διακόσιοι, αἱ, α
300.	τ' , τριακόσιοι, αἱ, α
400.	υ' , τετρακόσιοι or τεσσαρα- κόσιοι, αἱ, α

ORDINAL NUMERALS.

$\pi\rho\acute{\omega}\tau\omicron\varsigma$, η , $\omicron\nu$, the first
$\delta\epsilon\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma$, α , $\omicron\nu$
$\tau\rho\acute{\iota}\tau\omicron\varsigma$, η , $\omicron\nu$
$\tau\acute{\epsilon}\tau\alpha\rho\tau\omicron\varsigma$, η , $\omicron\nu$
$\pi\acute{\epsilon}\mu\mu\tau\omicron\varsigma$, η , $\omicron\nu$
$\xi\kappa\tau\omicron\varsigma$, η , $\omicron\nu$
$\xi\beta\delta\omicron\mu\omicron\varsigma$, η , $\omicron\nu$
$\delta\gamma\delta\omicron\omicron\varsigma$, η , $\omicron\nu$
$\xi\nu\alpha\tau\omicron\varsigma$ or $\xi\nu\nu\alpha\tau\omicron\varsigma$
$\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\xi\nu\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\delta\omega\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\tau\rho\iota\varsigma\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\tau\epsilon\sigma\sigma\alpha\rho\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\pi\epsilon\nu\tau\epsilon\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\xi\kappa\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\xi\pi\tau\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\omicron\kappa\tau\omega\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\xi\nu\nu\epsilon\alpha\kappa\alpha\iota\delta\acute{\epsilon}\kappa\alpha\tau\omicron\varsigma$, η , $\omicron\nu$
$\epsilon\acute{\iota}\kappa\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\tau\rho\iota\alpha\kappa\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\tau\epsilon\sigma\sigma\alpha\rho\alpha\kappa\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\pi\epsilon\nu\tau\eta\kappa\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\xi\acute{\xi}\eta\kappa\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\xi\beta\delta\omicron\mu\eta\kappa\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\omicron\gamma\delta\omicron\eta\kappa\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\xi\nu\epsilon\nu\eta\kappa\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\xi\kappa\alpha\tau\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\delta\iota\alpha\kappa\omicron\sigma\iota\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\tau\rho\iota\alpha\kappa\omicron\sigma\iota\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$
$\tau\epsilon\tau\rho\alpha\kappa\omicron\sigma\iota\omicron\sigma\tau\omicron\varsigma$, $\acute{\eta}$, $\acute{\omicron}\nu$

CARDINAL NUMERALS.

ORDINAL NUMERALS.

500.	φ',	πεντὰκόσιοι, αι, α	πεντακοσιοστός, ή, όν
600.	χ',	ἐξακόσιοι, αι, α	ἑξακοσιοστός, ή, όν
700.	ψ',	ἐπτάκόσιοι, αι, α	ἑπτακοσιοστός, ή, όν
800.	ω',	ὀκτὰκόσιοι, αι, α	ὀκτακοσιοστός, ή, όν
900.	Ϟ,	ἐννὰκόσιοι or ἐννᾶκό- σιοι, αι, α	ἐνακοσιοστός or ἐννακο- σιοστός, ή, όν
1000.	α,	χίλιοι, αι, α	χιλιοστός, ή, όν
2000.	β,	δισχίλιοι, αι, α	δισχιλιοστός, ή, όν
3000.	γ,	τρισχίλιοι, αι, α	τρισχιλιοστός, ή, όν
4000.	δ,	τετρακισχίλιοι, αι, α	τετρακισχιλιοστός, ή, όν
5000.	ε,	πεντακισχίλιοι, αι, α	πεντακισχιλιοστός, ή, όν
6000.	ς,	ἑξακισχίλιοι, αι, α	ἑξακισχιλιοστός, ή, όν
7000.	ξ,	ἑπτακισχίλιοι, αι, α	ἑπτακισχιλιοστός, ή, όν
8000.	η,	ὀκτακισχίλιοι, αι, α	ὀκτακισχιλιοστός, ή, όν
9000.	θ,	ἐνακισχίλιοι or ἐννα- κισχίλιοι, αι, α	ἐνακισχιλιοστός or ἐννα- κισχιλιοστός, ή, όν
10,000.	ι,	μύριοι, αι, α	μυριοστός, ή, όν
20,000.	κ,	δισμύριοι, αι, α	δισμυριοστός, ή, όν
30,000.	λ,	τρισμύριοι, αι, α	τρισμυριοστός, ή, όν
40,000.	μ,	τετρακισμύριοι, αι, α	τετρακισμυριοστός, ή, όν
50,000.	ν,	πεντακισμύριοι, αι, α	πεντακισμυριοστός, ή, όν
60,000.	ξ,	ἑξακισμύριοι, αι, α	ἑξακισμυριοστός, ή, όν
70,000.	ο,	ἑπτακισμύριοι, αι, α	ἑπτακισμυριοστός, ή, όν
80,000.	π,	ὀκτακισμύριοι, αι, α	ὀκτακισμυριοστός, ή, όν
90,000.	ρ,	ἐνακισμύριοι or ἐννα- κισμύριοι, αι, α	ἐνακισμυριοστός or ἐννα- κισμυριοστός, ή, όν
100,000.	σ,	δεκακισμύριοι, αι, α	δεκακισμυριοστός, ή, όν.

NOTE 1. In the case of the numbers 13 and 14, it is more common to use the declinable forms *τρεῖς καὶ δέκα* and *τέσσαρες καὶ δέκα*, than the indeclinable *τρισκαίδεκα*, *τεσσαρακαίδεκα*.

NOTE 2. In combinations the smaller number may precede the larger one, but then they must always be connected by *καί*; when the smaller number follows the larger, the connecting *καί* may either be used or omitted, as *πέντε καὶ εἴκοσι*, *δέκα καὶ ἑκατόν*; but *εἴκοσι πέντε* or *εἴκοσι καὶ πέντε*, *ἑκατόν δέκα* or *ἑκατόν καὶ δέκα*.

NOTE 3. Instead of *ὀκτώ* and *ἐννέα* followed by *καὶ* and one of the tens, it is very common to find *δυοῖν* and *ένός* (*μιάς*) *δέων* or *ἀποδέων*, „two“ or „one being wanting“, the participle *δέων* agreeing with the substantive to which it refers, as *ἔπλευσε ναυσὶ μιάς* (or *δυοῖν*) *δεοῦσαις πεντήκοντα*, he sailed with 49 (or 48) ships. The same system of subtraction is sometimes adopted even with ordinal numerals, as *ένός δέοντι τριακοστῷ ἔτει*, in the 29th year.

NOTE 4. In the case of the ordinal numerals, from 13 to 19, the Attics preferred employing the two parts separate, as *τρίτος καὶ δέκατος*, *τέταρτος καὶ δέκατος*, instead of *τρις-καιδέκατος*, *τεσσαρακαιδέκατος* &c. In the higher compound numerals, the smaller preceding the larger may be the cardinal number instead of the ordinal, as *εἰς* (*μία* or *ἓν*) *καὶ εἰκοστός*, the twenty first; *εἰς καὶ τριακοστός*, the thirty first.

§. 127. The distributive numerals of the Latins are expressed in Greek by prefixing *σύν* to the cardinal numerals, or by using the preposition *κατά* or *ἀνά* with the accusative, as *συνδύο*, *κατὰ δύο* or *ἀνὰ δύο*, *bini*, two and two, or two each time; *σύντρεις*, *κατὰ τρεῖς* or *ἀνὰ τρεῖς*, *terni*, three each time.

§. 128. Multiplicative numeral adverbs are *ἅπαξ*, once; *δῖς*, twice; *τρίς*, thrice; but from four upwards, the termination *άκις* is appended to the stem of the numeral, as *τετράκις*, four times; *πεντάκις*, five times; *ἑξάκις*, six times; *ἑπτάκις*, *ὀκτάκις*, *ἐνάκις* or *ἐννάκις*, *δεκάκις*, *εἰκοσάκις*, *ἑκατοντάκις*, *χιλιάκις*, *μυριάκις* &c.

NOTE 1. From some indefinite numerals and adjectives, adverbs are formed by the same suffix, as *ὀλιγάκις*, *πολλάκις*, *πλεονάκις*, *ὀσάκις* &c.

NOTE 2. Other numeral adverbs are *μοναχῇ*, singly, alone; *διχῇ* and *δίχα*, twofold, apart; *τριχῇ*, *τετραχῇ* and *ἑξαχῇ*, *πολλαχῇ*, *πανταχῇ*, &c.; *διπλῇ*, doubly; *τριπλῇ*, trebly; *τετραπλῇ* &c.

NOTE 3. Numeral adjectives answering to those ending in English in fold, are *ἁπλοῦς*, simple; *διπλοῦς*, double or twofold; *τριπλοῦς*, treble or threefold; *τετραπλοῦς*, &c. *πολλαπλοῦς*. Comp. §. 85, which explains their declension. From these adjectives others are formed by changing *πλοῦς* into *πλάσιος*, as *διπλάσιος*, *τριπλάσιος*, *τετραπλάσιος* (twice, three times, four times as many); *πολλαπλάσιος*, many times as many.

NOTE 4. From the ordinal numerals (except *πρῶτος*) are formed adjectives of three terminations *αῖος*, *αῖα*, *αῖον*, denoting the number of days that a thing is or has been, as *νεκροὶ πεμπταῖοι*, dead bodies that have been lying five days; *δευτεραῖος ἀφίκετο*, he arrived on the second day.

NOTE 5. Numeral substantives in *άς* (gen. *άδος*) are formed of almost all numbers, denoting the number as a unit, as *μο-*

νάς, a unit; δυνάς, τριάς (triad), τετράς, πεμπάς (πεμπτάς or πεντάς), ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς (decad), ἑνδεκάς, εἰκάς, τριακάς &c., ἑκατοντάς, χιλιάς, μυριάς.

CHAPTER XX.

PRONOUNS.

§. 129. The declension of the *personal* or *substantive* pronouns is as peculiar in Greek as in Latin; it is as follows: —

SINGULAR.

1 st person.	2 ^d person.	3 ^d person.
Nom. ἐγώ, I	σύ, thou	is wanting
Gen. ἐμοῦ and μου	σου	(οὗ)
Dat. ἐμοί and μοί	σοί	οἱ
Acc. ἐμέ and μέ	σέ	(ἐ)

PLURAL.

Nom. ἡμεῖς, we	ὕμεῖς, you	σφεῖς, they
Gen. ἡμῶν	ὕμῶν	σφῶν
Dat. ἡμῖν	ὕμιν	σφίσιν.
Acc. ἡμᾶς	ὕμᾶς	σφᾶς.

DUAL.

Nom. Acc. νώ	σφώ	is wanting
Gen. Dat. νῶν	σφῶν	is wanting.

NOTE 1. The forms *μου*, *μοί*, *μέ*, *σου*, *σοί*, *σέ*, *οὗ*, *οἱ*, *ἐ* and *σφίσιν* are enclitic. See §. 36, 1. When however these pronouns are emphatic or are governed by a preposition, they are not enclitic, and in this case the full-forms *ἐμοῦ*, *ἐμοί* and *ἐμέ* must be used.

NOTE 2. When the particle *γε* is attached to *ἐγώ* and *ἐμοί*, the accent is withdrawn to the antepenultima, as *ἐγωγε*, *ἐμοιγε*.

NOTE 3. The nominative of the third person singular is not in use, and its place is generally supplied by *αὐτός*, *ή*, *ό*. The gen. and acc. *οὗ* and *ἐ* are scarcely ever used in good prose.

§. 130. The accusatives singular of the personal pronouns, *ἐμέ*, *σέ* and *ἐ*, when compounded with *αὐτός* (self), form *reflective* pronouns, which from their meaning cannot have a nominative. In the first two persons, they are used only in the masculine and feminine, but of the third person the neuter also occurs, as:

SINGULAR.

1st pers.2^d pers.3^d pers.

Gen. ἑμᾶντοῦ, ἧς σεαυτοῦ or σαυτοῦ, ἧς ἑαυτοῦ (αὐτοῦ) ἧς, οὗ
Dat. ἑμᾶντῷ, ᾧ σεαυτῷ or σαυτῷ, ᾧ ἑαυτῷ (αὐτῷ), ᾧ, ᾧ
Acc. ἑμᾶντόν, ἣν σεαυτόν or σαυτόν, ἣν ἑαυτόν (αὐτόν), ἣν, ὅ.

NOTE 1. The plurals of the reflexive pronouns are formed by the plurals of the personal pronouns being joined to αὐτός, as

Gen. ἡμῶν αὐτῶν, ὑμῶν αὐτῶν, σφῶν αὐτῶν
Dat. ἡμῖν αὐτοῖς, ὑμῖν αὐτοῖς, σφίσι αὐτοῖς
Acc. ἡμᾶς αὐτούς, ὑμᾶς αὐτούς, σφᾶς αὐτούς.

But instead of σφῶν αὐτῶν &c., we also find a regular plural of ἑαυτοῦ, as ἑαυτῶν, ἑαυτοῖς, ἑαυτούς.

NOTE 2. Reflexive pronouns usually refer to the subject of the clause in which they occur, whereas the ordinary personal pronouns refer to another person or thing, as παιδεύω ἑμαυτόν, I educate myself, but παιδεύω σέ, I educate thee. It must be observed that ἑαυτοῦ frequently has a reciprocal signification, in the sense of ἀλλήλων, and is also used instead of the reflexive pronoun of the second person.

§. 131. The Greek language possesses what may be termed a *reciprocal* pronoun, which from its meaning occurs only in the oblique cases of the plural and dual, as

PLURAL.

DUAL.

Gen. ἀλλήλων, ων, ων, one another *G. D.* ἀλλήλοιν, αιν, οιν
Dat. ἀλλήλοις, αῖς, οῖς *Acc.* ἀλλήλω, α, ω.
Acc. ἀλλήλους, ας, α.

§. 132. The *possessive* pronouns of the singular are connected in form with the genitive singular, and those of the plural with the nominative plural of the personal pronouns, and their declension is regular like that of ordinary adjectives in ος, η (α), ου:

ἐμός, ἡ, όν, my ἡμέτερος, α, ου, our
 σός, σή, σόν, thy ὑμέτερος, α, ου, your
 (ός, ἡ, όν), his σφέτερος, α, ου, their.

NOTE. The possessive pronoun of the third person, ὅς, ἡ, όν, does not occur in ordinary prose, but its place is supplied by the genit. of αὐτός, or by the genit. of the reflexive pronoun.

§. 133. There are three demonstrative pronouns, ὅδε, ἥδε, τόδε, this one here; οὗτος, αὕτη, τοῦτο, this or that one (pointing backwards, or to the person addressed), and ἐκεῖνος, η, ο, that one (pointing to a remote object).

The declension of ὅδε, ἥδε, τόδε is precisely like that of the article, the enclitic δε being added in every case. See §. 78 with note 3. Ἐκεῖνος is declined regularly like adjectives in ος, η, ον, except that the neuter sing. ends in ο instead of ον. See §. 84. The declension of οὗτος is somewhat irregular:

SINGULAR.			PLURAL.		
Nom.	οὗτος, αὕτη, τοῦτο		Nom.	οὗτοι, αὗται, ταῦτα	
Gen.	τούτου, ταύτης, τούτου		Gen.	τούτων, τούτων, τούτων	
Dat.	τούτῳ, ταύτῃ, τούτῳ		Dat.	τούτοις, ταύταις, τούτοις	
Acc.	τούτον, ταύτην, τοῦτο		Acc.	τούτους, ταύτας, ταῦτα.	

DUAL.

Nom. Acc.	τούτῳ (ταύτα) τούτῳ
Gen. Dat.	τούτοιν, ταύταιν, τούτοιν.

NOTE 1. The demonstratives τοιοῦτος, τοιαύτη, τοιοῦτο (*talis*), such; τοσοῦτος, τοσαύτη, τοσοῦτο (*tantus*), so great, and τηλιοῦτος, τηλικαύτη, τηλιοῦτο (*tantus*), so great, are declined like οὗτος, except that the τ which occurs in the oblique cases of οὗτος, is dropped in these compounds, as τοιοῦτον, τοιαύτης, τοιοῦτων &c. Instead of the neuters τοιοῦτο, τοσοῦτο, and τηλιοῦτο, moreover, the forms τοιοῦτον, τοσοῦτον, and τηλιοῦτον are more commonly used.

NOTE 2. For the purpose of increasing the demonstrative power of demonstrative pronouns, the demonstrative ι may be added to all their cases. This ι is always long, has the accent, and absorbs a preceding short vowel, as οὔτοσί, τοντωνί, τοντί, ταντί, ὀδί, αὐτήι, οὔτοιί, ἐκεινωνί &c.

NOTE 3. It should be observed that the article too originally had demonstrative power.

§. 134. The pronoun αὐτός, αὐτή, αὐτό (self), and the relative ὅς, ἥ, ὅ, are regularly declined, except that their neuter singular ends in ο instead of ον. See §. 84.

NOTE. When the article is put before αὐτός, it means "the same", as ὁ αὐτός, ἡ αὐτή, τὸ αὐτό; ὁ αὐτὸς ἄνθρωπος, the same man, but αὐτὸς ὁ ἄνθρωπος, the man himself. When the form of the article preceding αὐτός ends in a vowel, it may be united with αὐτός into one word by means of the crasis, and in this case the neuter is either αὐτό or αὐτόν, as ταὐτό or ταὐτόν; ταὐτόν, ταὐτοῦ, ταὐτῇ &c.

§. 135. The interrogative pronoun *τίς*, who, *τί*, what, as well as the indefinite enclitic *τις*, some one, and *τι*, something, follow the third declension with some irregularities in accentuation, as: —

INTERROGATIVE			INDEFINITE		
SINGULAR.					
<i>Nom.</i> τίς (m. & f.), who,	τί, what		<i>Nom.</i> τις (m. & f.),	τι, some one,	something
<i>Gen.</i> τίνος	—	τίνος	<i>Gen.</i> τινός	—	τινός
<i>Dat.</i> τίνι	—	τίνι	<i>Dat.</i> τινί	—	τινί
<i>Acc.</i> τίνα	—	τί	<i>Acc.</i> τινά	—	τι
PLURAL.					
<i>Nom.</i> τίνες (m. & f.),	τίνα		<i>Nom.</i> τινές (m. & f.),	τινά	
<i>Gen.</i> τίνων	—	τίνων	<i>Gen.</i> τινῶν	—	τινῶν
<i>Dat.</i> τίσι(ν)	—	τίσι(ν)	<i>Dat.</i> τίσι(ν)	—	τίσι(ν)
<i>Acc.</i> τίνας	—	τίνα	<i>Acc.</i> τινάς	—	τινά
DUAL.					
<i>Nom. Acc.</i> τίνε (all genders)			<i>Nom. Acc.</i> τινέ (all genders)		
<i>Gen. Dat.</i> τίνοιν (all genders)			<i>Gen. Dat.</i> τινοῖν (all genders).		

NOTE. Respecting the accentuation of these pronouns, see §. 28, and §. 36, 2. Instead of the genitive and dative of either pronoun, we also find the forms *τοῦ* and *τῷ*, which retain their accent, when they stand for the interrogative, but are enclitics, when they take the place of the indefinite. Instead of the neuter plural *τινά* we also find the form *ἄττα*, which always retains its accent.

§. 136. The indefinite relative *ὅστις*, *ἥτις*, *ὅτι*, being compounded of *ὅς*, *ἥ*, *ὅ*, and the indefinite *τις*, *τι*, is declined in both parts, as genit. *οὗτινος*, *ἧστινος*, *ὧτινι*, *ἧτινι* &c., and the two words, though written as one, are treated, as if they were quite distinct in reference to accent.

NOTE. Instead of *οὗτινος* we often find *ὅττον*, for *ὧτινι*, *ὅτῳ*, for *ὧτινων* and *οἷστίσιν*, *ὅτῶν* and *ὅτοισιν*, while for *ἄτινα*, *ἄττα* or *ἄσσα* is frequently employed.

§. 137. All other pronominal adjectives are regular adjectives of three terminations *ος*, *η(α)*, *ον*. Many of them proceeding from the same stem differ in their meaning and form correlatives as presented in the following series:

INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE.	RELATIVE INTERROGAT.
<i>τίς,</i> who?	<i>τίς</i> some one	(ὅ), the	ὅς, who or which	ὅστις, any one who
<i>πότερος,</i> which of two?	<i>ποτέρος,</i> either of two	—	—	ὅποτέρου, which of two
<i>ποῖος,</i> of what kind? (<i>qualis</i>)	<i>ποῖος,</i> of some kind	(τοῖος), such a one (<i>talis</i>)	οἷος, <i>qualis</i>	ὅποῖος, of what kind
<i>πόσος,</i> how great? (<i>quantus</i>)	<i>πόσος,</i> of some size	(τόσος), <i>tantus</i>	ὅσος, <i>quantus</i>	ὅπόσος, of what size
<i>πῆλκος,</i> how old?	(<i>πῆλκος</i>), of some age.	(<i>τῆλκος</i>), of that age.	<i>ῆλκος</i> , of which age.	ὅπῆλκος, of what age.

NOTE 1. From some of these correlatives are formed similar series of correlative adverbs denoting place, time and manner, as: —

INTERROGATIVE.	INDEFINITE.	DEMONSTRATIVE.	RELATIVE.	RELATIVE INTERROGATIVE.
<i>ποῦ,</i> where?	<i>ποῦ,</i> somewhere	<i>ἐκεῖ,</i> there	οὔ, where	ὅπου, where
<i>ποῖ,</i> whither?	<i>ποῖ,</i> to some place	<i>ἐκεῖθε,</i> thither	οἷ, whither	ὅπου, whither
<i>πόθεν,</i> whence?	<i>πόθεν,</i> from some place	<i>ἐκείθεν,</i> thence	οἷθεν, whence	ὅπόθεν, whence
<i>πῶς,</i> how?	<i>πῶς,</i> some how	οὕτως or ὥς, thus	ὥς, as	ὅπως, how or in what manner
?, when?	<i>πότε,</i> at some time	τότε, then	ότε, when	ὅποτε, when or at what time.

NOTE 2. Some of the correlatives printed above in brackets are not in general use; and instead of *τοῖος*, *πόσος* and *τῆλκος*, the compounds *τοιοῦτος*, *τοσοῦτος*, and *τῆλκοῦδε* or *τῆλκουτός*, are employed in the same sense.

CHAPTER XXI.

THE VERB IN GENERAL.

§. 138. As far as form is concerned, the Greek verb has only two *voices*, the active and the passive; but the form does not always correspond with the meaning, for some passive forms have an active meaning, and certain active forms have a passive meaning.

§. 139. A number of passive forms are employed in Greek in a sense which stands, as it were, in the middle between the active and the passive, and are therefore called the middle voice, so that the Greek language has three voices, the *active*, the *passive* and the *middle*. The last indicates that the subject performing an action does it for or to himself, as ἐποίησάμην, I made for myself, or I caused (some one) to make for me.

§. 140. The forms peculiar to the middle voice are two aorists with passive forms, and a future with passive form, which however sometimes has also a passive meaning. The present, imperfect, perfect and pluperfect of the middle voice are always the same as in the passive.

NOTE. Whether any of these last four tenses have an active or a passive meaning, must be gathered from the context of the passage in which they occur.

§. 141. In tenses the Greek language is richer than the Latin, for besides those of the Latin language, the Greek has the *aorist*, which is chiefly used in historical narrative (like the historical perfect of the Latins), and several tenses, moreover, have two or even three forms, which sometimes also differ in meaning. Thus some verbs have two aorists in all the voices, two perfects and two pluperfects in the active, and three futures in the passive.

NOTE. The second future and the second aorist cannot be formed in certain classes of verbs, and are therefore of comparatively rare occurrence. The second future occurs chiefly in liquid verbs. See below §. 201.

§. 142. The six tenses of the Greek verb are divided into two classes, the *chief* or *leading* tenses, comprising the present, perfects and futures, and the *secondary* or *historical* tenses, viz. the imperfect, the pluperfects and the aorists.

§. 143. The Greek language has five moods, the *indicative*, the *subjunctive*, the *optative*, the *imperative*, and the *infinitive*. The first of them may be termed the objective and the remaining four the subjective moods. The optative derives its name from the fact, that when unaccompanied by the particle *ἄν*, it generally expresses a wish or desire, as *τύπτοιμι*, I wish or should like to beat.

NOTE 1. All participles as well as the verbal adjectives ending in *τός* and *τέος* are in form adjectives.

NOTE 2. The subjective mood and participles can be formed only from the chief or leading tenses and from the aorists, the imperfect and pluperfect existing only in the indicative mood. No future, however, has either a subjunctive or an imperative.

§. 144. The number of verbs, like that of nouns, is threefold, *singular*, *dual*, and *plural*. The dual however has no first person in the active voice nor in the aorists of the passive which are active in form; and in these cases the place of the first person of the dual is supplied by the passive.

NOTE. No Greek verb, so far as we can judge from the extant writings has all its voices, moods, and tenses complete.

§. 145. All Greek verbs are divided into two classes, viz. those of which the first person of the present indicative ends in *ω*, and those in which the same form terminates in *μι*. The former class which is by far the more numerous, is generally termed verbs in *ω*, and the latter verbs in *μι*. These two classes of verbs constitute two distinct conjugations.

NOTE 1. The conjugation of verbs in *μι* differs from that of those in *ω* chiefly in the present, the imperfect, and the second aorist both in the active and the middle voice.

NOTE 2. It may be observed here, that in meaning the tenses of the Greek verb correspond with those of the Latin language; but the aorist answers to the Latin historical perfect, and the third future passive generally to the Latin future perfect.

CHAPTER XXII.

VERBS IN ω .

§. 146. That part of a verb which remains after the removal of all terminations and the changes occasioned by them is called the stem of the verb; and the last letter of the stem constitutes the character of a verb. According as the last letter of the stem is a vowel (or diphthong), a liquid, or a mute, the verbs are called *pura*, *liquida* and *muta*.

§. 147. Pure verbs (*verba pura*) are those of which the stem ends in a vowel or diphthong; those ending in the present in $\acute{\alpha}\omega$, $\acute{\epsilon}\omega$, or $\acute{\omicron}\omega$ admit of contractions in the present and imperfect of all voices and moods, and are hence called contracted verbs; no other pure verbs are contracted.

§. 148. Mute verbs (*verba muta*) are those of which the stem ends in a mute, β , π , φ , γ , κ , χ , δ , τ , θ ; and liquid verbs (*verba liquida*) are those of which the stem ends in a liquid, λ , μ , ν , ρ .

NOTE 1. The pure stem of a verb does not always appear in the present tense in Greek any more than in Latin. In many cases the present, after throwing off the termination ω , presents either an increased or strengthened, or a weakened stem. Thus verbs in $\pi\tau\omega$ have a stem in β , π , or φ ; verbs in $\zeta\omega$ have a stem ending in δ , τ , or θ , and verbs in $\sigma\sigma\omega$ or $\tau\tau\omega$, have a stem ending in γ , κ , or χ . The altered stem which occurs in the present is retained only in the imperfect; in all the other tenses the pure stem appears. Thus the pure stem of $\tau\upsilon\pi\tau\omega$ is $\tau\upsilon\pi$, of $\kappa\omicron\mu\acute{\iota}\zeta\omega$ $\kappa\omicron\mu\iota\delta$, and of $\pi\rho\acute{\alpha}\sigma\sigma\omega$ $\pi\rho\alpha\gamma$.

NOTE 2. Which of the three mutes in each of the three classes constitutes the character of verbs whose stem is modified

in the present tense, is in many cases a matter of indifference, but must be known to form the second perfect, the second future, and the second aorist, for the terminations of these tenses begin with a vowel, and are added to the pure stem of the verb. *Βλάπτω* and *κρύπτω* have the stems *βλαβ* and *κρυβ*; *βάπτω*, *θάπτω*, *ῥάπτω*, *ρίπτω*, and *σκάπτω* have *βαφ*, *ταφ*, *ῥαφ*, *ριφ*, and *σκαφ*. — *Πράσσω* has the stem *πραγ*, *φρίσσω* has *φρικ*; whereas, by way of exception, *πάσσω*, *πλάσσω*, *βράσσω*, *ῥέσσω*, *πίσσω*, and *βλίσσω* have a stem ending in δ , as *παδ*, *πλαδ*, *βραδ* &c.

All verbs ending in $\zeta\omega$ and expressing a sound have a stem ending in γ ; as *κραῖζω*, *στεναῖζω*, *ἀλαλάζω*, and also *σταῖζω*, *στιῖζω* and *στηριῖζω*. Others in $\zeta\omega$ have a stem ending in $\gamma\gamma$, as *κλάζω*, *σαλπίζω*, *κλαγγ*, *σαλπιγγ*.

NOTE 3. The stem of many liquid verbs is likewise increased or strengthened in the present, especially by doubling the λ in those of which the stem ends in λ ; by the insertion of ι , as in those in *αῖνω*, *εῖνω*, *αῖρω* and *εῖρω*, and by lengthening the vowels ι and υ in the verbs ending in *ίνω*, *ύνω* and *ύρω*; e. g. *στελλω* from the stem *στελ*, *φαίνω* from *φᾶν*, *κτείνω* from *κτεν*, *αἶρω* from *ᾶρ*, *σπείρω* from *σπερ*, *κρίνω* from *κρίν*, *ἀμύνω* from *ἀμύν*.

NOTE 4. Pure verbs in which the ω of the present is preceded by a short vowel, retain this short vowel generally in the present and imperfect alone, whereas in all other forms the short vowels ϵ and α are lengthened into η and \omicron into ω , as *ποιέω* and *τιμάω*, fut. *ποιήσω* and *τιμήσω*; and *μισθώω*, fut. *μισθώσω*.

But those in $\acute{\alpha}\omega$, in which the α is preceded by ϵ , ι or ρ , have a long α as *ῥαῖω*, fut. *ῥάσω*; *μειδιάω*, fut. *μειδιάσω*; *δράω*, fut. *δράσω*. *Ἀκροάομαι* also has a long α ; but *χράω* and *χράομαι* take η , as *χρήσω* and *χρήσομαι*.

There are also cases in which the short vowel of the present is retained throughout, as in *θλάω*, *κλάω*, *σπάω*, *γελάω* and *χαλάω*.

The ϵ remains unchanged in *ζέω*, *ξέω*, *τρέω*, *ἄλέω*, *ἄρκεω*, *ἔμέω*, *τελέω*, *αἰδέομαι*, *ἀνέομαι*, and others.

The \omicron remains unchanged in *ἄρώω*; and the short υ remains in *ἀνύω*, *ἄρυνω*, *μεθύω* and *πυνω*, though the last of these verbs has commonly υ long in the present and imperfect.

Some verbs in $\epsilon\omega$ fluctuate between ϵ and η , as in *αἰνέω*, *αἰρέω*, *ποθέω*, *δέω*, *καλέω* and *πονέω*, respecting which see the list of irregular verbs.

A few verbs in *έω* change the *ε* into *ευ*, as *νέω*, *πνέω*, *πλέω*, *θέω*, *δέω* and *χέω*, respecting which see the list of irregular verbs.

Some in *αω* change the *α* into *αυ*, as *κάω* (or *καίω*), *κλάω* (or *κλαίω*). See the irregular verbs.

CHAPTER XXIII.

THE AUGMENT.

§. 149. The conjugation of a Greek verb is effected partly by an increase or augment at the beginning of the word, and partly by the addition of terminations, in addition to which, in some cases, the radical vowel of the verb undergoes a change, as *θάλλω* (stem *θαλ*), *τέ-θηλ-α*; *μένω* (stem *μεν*), *έ-μειν-α*; *κλέπτω*, *κέ-κλοφ-α*.

NOTE. From the examples here given, it is evident that the change of the radical vowel may consist in simply lengthening it, or in substituting quite a different one in its place. The latter is the case especially in the second perfects and aorists.

§. 150. The augment or increase at the beginning of a verb occurs in the tenses of the past and in the third future and consists of an *ε*. When the verb begins with a consonant, the augment forms a syllable, by itself, whence it is called the *syllabic augment*; and when the verb begins with a vowel, the augment being contracted with it lengthens that vowel whence it is termed the *temporal augment*; as *τύπτω*, *έ-τυπτον*, *έ-τυψα*; *ἄγω*, *ἤγον*; *ἐλπίζω*, *ἤλπισα*; *ὀμιλέω*, *ὤμιλησα*.

NOTE. In some cases (perfect and third future) the augment consists of a reduplication, which will be explained hereafter.

A. *The Augment in verbs beginning with a vowel.*

§. 151. Verbs beginning with a vowel have the temporal augment in all the tenses of the past and in the third

future; the vowels α and ϵ being lengthened into η , o into ω , and ι and $υ$ into $\bar{\iota}$ and $\bar{υ}$, as ἄγω, ἤγον; αὖξω, ηὔξεν; ἐλπίζω, ἤλπισα; ὀμιλέω, ὤμιλησα.

This temporal augment is the same in all the augmented tenses, the imperfect, perfect, pluperfect, aorist, and the third future.

NOTE 1. If the ι or $υ$ be naturally long, the augment, of course, produces no change upon them, as in ἵκετεύω, ἵκέ-τευσον; ὑλακτέω, ὑλάκτει. The vowels η and ω likewise remain unchanged, as ἡβάω, ἡβηκα; ὠθίζω, ὠθιξε.

NOTE 2. The following verbs beginning with ϵ augment this vowel to $\epsilon\iota$: — ἐάω, permit; ἐθίζω, accustom; ἐλίσσω, roll; ἔλκω and ἐλκύω, drag; ἐργάζομαι, labour; ἔρπω and ἐρπύζω, creep; ἐστιάω, receive hospitably. In like manner ἔχω, I have, and ἔπομαι, I follow, make their imperfects εἶχον, εἰχόμεην and εἰπόμην. Comp. ἔημι, αἶρεώ and ἔθω in the list of irregular verbs.

NOTE 3. The diphthongs $\alpha\iota$, α , and $ο\iota$, have their first vowels augmented and the ι is subscribed, as αἰτέω, ἤτουν, ἔδω, ἦδον; οἰκέω, ὤκηκα.

NOTE 4. The diphthongs $\epsilon\iota$ and $\epsilonυ$ are generally not augmented at all, as εἶκω, εἶκον; εὐρίσκω, εὐρηκα; εὐχομαι, εὐξάμην. But sometimes $\epsilonυ$ is augmented to $\etaυ$, and the $\epsilon\iota$ in εἰκάω is sometimes augmented to η .

NOTE 5. Verbs beginning with $\epsilon\sigma$ augment the o , as ἐορτάζω, ἐώρταζον; ἔοικα, ἐώκειν.

NOTE 6. Some verbs beginning with a vowel have the syllabic augment ϵ , as ὠθέω, ἐώθουν; ὠνέομαι, ἐωνούμην; οὐρέω, ἐούρηκα. The same is the case with the aorists and perfects of ἄγνυμι and ἀλίσκομαι, as ἔαξα, ἐάγην, ἐαγά; ἐάλων, ἐάλωκα, and the perfect ἔοικα. The verbs ἀνοίγω and ὀράω have both the syllabic and the temporal augment combined, as ἀνέφρον, ἀνέφρα; ἐώρων, ἐώρακα.

§. 152. Some of the verbs beginning with α , ϵ , or o have, in the perfects and pluperfects, a peculiar kind of reduplication, called the Attic, though it is by no means confined to the Attic dialect. It consists in the first two letters of the verb being repeated before the temporal augment, as ἀγείρω, ἀγήγερα; ἀλείφω, ἀλήλιφα; ἐλαύνω (ἐλα), ἐλήλακα; ὄζω, ὄδωδα.

NOTE. 1. In some verbs the second aorist has a similar reduplication as ἤγαγον from ἄγω; ἤνεγκα and ἤνεγκον from ἔνεκ(φέρειω). In these aorists the temporal augment appears in the reduplication itself, and not after it, and moreover, occurs only in the indicative, aorists not being augmented in the other moods, as ἀγάγω, ἀγαγεῖν &c.

NOTE 2. If in verbs of this kind the second syllable of the stem has a diphthong, it is generally shortened, εἰ becoming ι, and in liquid verbs ε, and ου being changed into ο, as ἀλείφω, ἀλήλιφα, ἀλήλιμμαι; ἐγείρω, ἐγήγερα, ἐγήγερα; ἀκούω, ἀκήκοα. Ἐρείδω alone is an exception, making ἐρή-ρεια and ἐρήρεσμαι.

NOTE 3. In the pluperfect of these reduplicated verbs, the vowel of the reduplication also is sometimes augmented, as ἀκούω, ἀκήκοα, ἠκηκόειν; but this is rarely done in other verbs than ἀκούω.

B. *The Augment in verbs beginning with a consonant.*

§. 153. Verbs beginning with a consonant have the syllabic augment ε prefixed to them in the imperfects and in the indicative of the aorists, as τύπτω, ἔ-τυπτον, ἔ-τυπτόμην, ἔ-τυψα, ἔ-τυψάμην.

NOTE. The verbs βούλομαι, δύναμαι, and μέλλω often strengthen their syllabic augment by the temporal one as ἤβουλόμην, ἠδύνατο, ἠμέλλον; but the simple augment is better. Instead of ἐχρήν we sometimes find χρήν, without any augment.

§. 154. Verbs beginning with ρ double this consonant after the augment, and this augment also suffices for the perfects, pluperfects, and the third future, as ῥίπτω, imp. ἔρριπτον, aor. ἔρριψα, perf. ἔρριφα, plup. ἐρρίφειν.

§. 155. Verbs beginning with two consonants (including ξ, ξ and ψ), unless they are a mute followed by a liquid, have the simple syllabic augment not only in the imperfects and aorists, but in the perfects, pluperfects and the third future, as ζητέω, ἐξήτηκα, ἐζητήκειν, ἐζήτημαι, ἐζητήμην; φθείρω, ἔφθαρα, ἐφθάρκειν, ἔφθαρα; μνημονεύω, ἐμνημόνευμαι, ἐμνημονεύμην.

§. 156. Verbs beginning with one consonant, or with a mute followed by a liquid have in their perfect and the tenses derived from it a reduplication consisting of the syllabic augment ε preceded by the first consonant of the verb, as λύω, perf. λέ-λυκα, λέ-λυμαι, λε-λύσομαι; γράφω, γέ-γραφα, γέ-γραμμαι; τύπτω, τέ-τυφα, τέ-τυμμαι.

NOTE 1. When a verb begins with φ, χ, or θ, these consonants, according to §. 46, must be changed into π, κ, τ; as φιλέω, πε-φίληκα; χωρέω, κε-χώρηκα; θάλλω, τέ-θηλα.

NOTE 2. Verbs beginning with γν and some beginning with γλ, have the simple syllabic augment instead of the reduplication; and the verbs μιμνήσκω, κτάσθαι, πετάννυμι and πίπτω have the irregular reduplication μέμνημαι, κέκτημαι, πέπταμαι, and πέπτακα.

NOTE 3. Some verbs beginning with a liquid take the augment ει instead of the reduplication, as λαμβάνω, εἰ-λήφα, εἰ-λήφειν; so also λαγχάνω, and several compounds of λέγω; μέρομαι takes εἰ, as εἰ-μαρται, εἰ-μαρμένος.

§. 157. Pluperfects prefix the syllabic augment before the reduplication, though they are also used without it, as λύω, plur. ἔλε-λύκειν, ἔλε-λύμην, or λε-λύκειν, λε-λύμην.

C. The Augment in compound verbs.

§. 158. When the first part of a compound verb is a preposition, the augment as well as the reduplication generally follows after the preposition, as εἰςάγω, εἰςήγον, εἰςήγαγον; προςβάλλω, προςέβαλλον, προςβέβληκα, προςβέβλημαι.

NOTE 1. If the verb has the syllabic augment ε, the preposition ἐκ is changed into ἐξ, according to §. 59, 3., and ἐν and σύν appear again in their natural form, if in the present they are modified by the consonant with which the verb begins, as ἐκβάλλω, ἐξέβαλλον; συλλέγω, συνέλεγον, συμπλέκω, συνέπλεκον; συγχέω, συνέχεον; συστρατεύω, συστράτευον; συζῶ, συνέζων.

NOTE 2. In dissyllabic prepositions ending in a short vowel, this vowel is elided before the augment. Περὶ alone does not elide its ι, as διαβαίνω, διέβαινον; ἀποβάλλω, ἀπέβαλον; but περιβάλλω, περιέβαλον.

NOTE. 3. In *πρό* the *ο* in many cases is contracted by crasis with the *ε* of the augment, as *προβαίνω*, *προῦβαινον*; but in some verbs this crasis is not admissible, as in *προεώραν*, *προεῖχον*, *προέσχον* &c.

NOTE 4. A few compounds of this kind, in which the fact of their being compounded with prepositions has been lost sight of, take the augment at the beginning. Verbs of this kind are *ἐπίστασθαι*, *παρόρρησιάζεσθαι*, *ἀντιβολεῖν*, and frequently also *ἐμπεδοῦν*, *ἐμπολεῖν*, *ἐναντιοῦσθαι*, as *ἐπαρόρρησιάζαμην*, *ἠπιστάμην*, *ἠναντιώθην*. Other verbs, such as *ἐγγνάω* admit of the augment in either place, as *ἠγγύων* or *ἐνεγύων*.

NOTE 5. Many verbs compounded with prepositions have a double augment, both before and after the preposition, e. g., *ἀνέχομαι*, *ἠνειχύμην*, *ἠνεσχόμην*; *ἀνορθόω*, *ἠνώρθουν*. So also *ἐνοχλέω*, *παροινέω*, and sometimes also *ἀντιδικέω*, *ἀμφιγνοέω*, and *ἀμφισβητέω*. The same double augment sometimes occurs in verbs which are properly not compounded with prepositions, as *διαιτάω*, *ἐδιήτησα* and *διήτησα*; and *διακονέω*, *δεδιηκόνηκα*.

§. 159. Verbs compounded with any other words, have the augment and reduplication at the beginning, as *ἀθυμέω*, *ἠθύμουν*; *οἰκοδομέω*, *ὠκοδόμησα*, *ὠκοδόμηκα*; *σωφρονέω*, *ἔσωφρόνουν*, *ἔσωφρόνησα*, *σεσωφρόνηκα*.

NOTE 1. Verbs compounded with *δυσ* followed by a consonant or a long vowel have the augment at the beginning, as *δυστυχέω*, *ἔδυστύχουν*, *δεδυστύχηκα*; but when *δυσ* is followed by a short vowel, the temporal augment comes in after *δυσ*, as *δυσαρεστέω*, *δυσηρέστουν*.

NOTE 2. Verbs compounded with *εὖ*, generally augment the *εὖ* to *ἠὺ*, according to §. 151, u. 4.; but when *εὖ* is followed by a short vowel, this vowel may be augmented, as *εὐεργετέω*, *εὐηργέτουν*; but we also find *εὐεργέτουν*, without any augment.

§. 160. Both the augment and the reduplication are employed in all the three voices of a verb. The reduplication, both the common and the Attic as well as the augment when supplying the place of a reduplication, are retained also in all the moods; but the augment in the imperfects and the aorists is limited to the indicative, so that the aorists in the subjunctive, optative, imperative, infinitive, and participle have no augment.

CHAPTER XXIV.

THE TERMINATIONS.

§. 161. Most of the terminations employed to form the different parts of a verb begin with consonants, which if the stem ends in a consonant, produce the changes pointed out in §. 42 and fol. The consonant most commonly beginning the termination is σ , and before this σ the consonants δ , τ , θ are thrown out, while β , π , φ , and γ , κ , χ coalesce with it into ψ and ξ , as $\piείθω$, $\piείσω$; $τρέπω$, $τρέψω$; $βρέχω$, $βρέξω$.

NOTE. 1. The σ is the characteristic letter of the termination in the future active ($σω$), the first aorist active ($σα$), the third future passive ($σομαι$), the future middle ($σομαι$) and the aorist middle ($σάμην$).

NOTE. 2. The verbs $τίθημι$, $δίδωμι$, and $ἵημι$ have $κα$ in the first aorist active instead of $σα$, as $ἔθηκα$, $ἔδωκα$, $ἦκα$; and the verbs $εἰπεῖν$, $φέρειν$ and $χέω$, make their aorists $εἶπα$, $ἤνεγκα$, and $ἔχεα$.

NOTE. 3. According to §. 57 $σπένδω$ makes its future $σπείσω$.

§. 162. The terminations of the first perfect and pluperfect active begin with an aspirated vowel ($\acute{\alpha}$ and $εἰν$) in all verbs the stem of which ends in β , π , φ , or γ , κ , χ , and accordingly, the consonant preceding the vowel must always be an aspirate, as $πλέκω$, $πέπλεχα$; $τρίβω$, $τέτριφα$, $ἔτετριφειν$. In all other verbs the termination of these tenses is $κα$ and $κειν$, before which δ , τ , and θ are thrown out, as $λύω$, $λέλυκα$, $ἔλελύκειν$; $ἀγγέλλω$, $ἠγγέλκα$, $ἠγγέλλκειν$; $\piείθω$, $\piέπεικα$; $κομίζω$, $κεκόμικα$.

NOTE. If the stem of a verb ends in φ or χ , it remains, of course, unchanged before the aspirated α and $ειν$, as $γράφω$, $γέγραφα$; $τεύχω$, $τέτευχα$, $ἔγεγράφειν$.

§. 163. The first aorist and the first future of the passive have terminations beginning with θ , and the verbal adjectives have terminations beginning with τ . According to

§. 42, the consonants δ , τ , θ are changed before τ and θ into σ ; β and π into φ , and γ and κ into χ (see §§. 43 and 44), as *πείθω*, *ἐπείσθην*, *πεισθήσομαι*; *πέμπω*, *ἐπέμφθην*, *πεμφθήσομαι*, *λέγω*, *ἐλέχθην*, *λεχθήσομαι*; *πείθω*, *πειστός*, *πειστέος*. Before τ , the consonants β and φ are changed into π , and γ and χ into κ , as *τρίβω*, *τριπτός*, *τριπτέος*; *τεύχω*, *τευκτός*. See §. 43.

§. 164. The greatest changes occur in the perfect and pluperfect passive, the terminations *μαι*, *σαι*, *ται*, *σθον*, *μεθα*, *σθε*, *νται* &c. being appended directly to the stem of the verb, which accordingly undergoes the changes required by the concurrence of its final consonant with the initial consonant of the termination. They have been pointed out in chap. VI. Thus we have *γράφω*, *γέγραμμαι*, *έγεγράμμην*, *γέγραψαι*, *γέγραπται*; *πλέκω*, *πέπλεγμαι*, *πέπλεξαι*, *πέπλεκται*; *πείθω*, *πέπεισμαι*, *πέπεισαι*, *πέπεισται* &c.

NOTE 1. When the μ of the termination of the perfect and pluperfect are preceded by $\gamma\gamma$ or $\mu\mu$, the second γ or μ are thrown out, as *ἐλέγχω*, *ἐλήλεγμαι* for *ἐλήλεγγμαι* or *ἐλήλεγγμαι*; *κάμπτω*, *κέκαμμαι*, for *κέκαμπμαι* or *κέκαμμμαι*.

NOTE 2. When any of the terminations beginning with $\sigma\theta$ is preceded by a stem ending in a liquid or mute, the σ is thrown out (see §. 58); hence *φαίνω* makes *πέφανθες* instead of *πέφανσθες*; *πλέκω*, *πέπλεχθες* for *πέπλεχσθες*; *πείθω*, *πέπεισθες* for *πέπεισθσθες* or *πέπεισθθες*; *βρέχω*, *βέβρεχθες* for *βέβρεχσθες*; *τρίβω*, *τέτριφθες* for *τέτριφσθες*. It will be observed in these examples that the mute preceding the termination, after the throwing out of the σ undergoes its regular change before θ .

NOTE 3. The terminations *νται* and *ντο*, in the third person plural of the perfect and pluperfect passive cannot be employed, when the stem ends in a consonant. The Ionians evaded the difficulty by changing the ν into α , but in the Attic dialect a paraphrase of *εἰσίν* and *ἦσαν*, with the participle of the perfect passive was employed instead, as *τετυμμένοι* (*αι*, *α*), *εἰσίν*, *ἦσαν*.

§. 165. The following table exhibits the terminations of the Greek verb in its principal and historical tenses, both in the active and the passive voice: —

A. PRINCIPAL TENSES.

	1 st person.	2 ^d p.	3 ^d p.
Active	Sing. —	ς	—
	Dual wanting	τον	τον
	Plur. μεν	τε	ντσι(ν)
Passive	Sing. μαι	σαι	ται
	Dual μεθον	σθον	σθον
	Plur. μεθα	σθε	νται

B. HISTORICAL TENSES.

	1 st pers.	2 ^d p.	3 ^d pers.
Active	—	ς	ε(ν)
	wanting	τον	την
	μεν	τε	ν(σαν)
Passive	μην	σο	το
	(μεθον)	σθον	σθην
	μεθα	σθε	ντο

C. IMPERATIVES.

Sing. wanting	ε(ον)	τω	wanting	σο	σθω
Dual wanting	τον	των	wanting	σθον	σθων
Plur. wanting	τε	(τωσαν) ντων	wanting	σθε	σθων (σθωσαν)

§. 166. In many cases the terminations are not added directly to the stem, but a connecting vowel is employed to unite the stem and termination, with the latter of which it is sometimes contracted into a long vowel or a diphthong.

NOTE 1. *α* is employed as connecting vowel in the first aorist active and middle, and in the indicative of the perfect active. In the first person sing. of the aorist and perfect, the *α* seems to be the termination itself, but the *α* stands for *αμ* or *αν*; and in the third person singular it is changed into *ε*. In the imperative the *α* gives way to *ο* in the second person singular, as *λύω*, *λῦ-σ-ο-ν*.

NOTE 2. *ει* is regularly the connecting vowel in the two pluperfects of the active, as *ἔτετύφ-ει-ν*.

NOTE 3. The indicative of the present, future, imperfect and the second aorist, both active and middle, have sometimes *ε* and sometimes *ο* as connecting vowel. In the singular of the present and future active, the connecting vowel is contained in the terminations, as *τύπτ-ω*, *τύπτ-εις*, *τύπτ-ει*.

NOTE 4. The *ντ* in the third person plural before *σ* is thrown out, and the preceding vowel lengthened according to §. 57, as *τύπτ-οντσι*, *τύπτονσι*; *τετύφαντσι*, *τετύφασι*.

§. 167. All subjunctives have for their connecting vowel an *ω*, wherever the indicative has *ο*, and *η* wherever the indicative has *ε*, as *λύομεν*, *λύωμεν*; *λύετε*, *λύητε*.

NOTE. Wherever the indicative has *ει*, the subjunctive has *η*, as *λύει*, *λύεις*, *λύη*, *λύῃς*. Instead of the *ουσιν* in the third plural of the indicative, the subjunctive has *ωσι*, as *τύπτουσι*, *τύπτωσι*; *λύουσι*, *λύωσι*, so also *λελύκασι*, *λελύκωσι*.

§. 168. The peculiarity of the optative consists in *ι* being added to the connecting vowels *ο* and *α*, as *λύοιμι*, *λυοίμην*; *λύσαιμι*, *λυσαίμην*. It also appears in the optative terminations *είην* and *οίην*.

§. 169. The *σ* of the terminations *σαι* and *σο* in the second person singular of passive forms is dropped when preceded by a connecting vowel, as *λύοισο* becomes *λύοιο*; *λύσαισο*, *λύσαιο*; and in the indicatives, imperatives and subjunctives of verbs in *ω*, the connecting vowel is, moreover, contracted with the termination, as *λύεσαι* becomes *λύῃ*; *λύῃσαι* becomes *λύῃ*; *ἐλύεσο*, *ἐλύου*; *ἐλύεσας*, *ἐλύσω*; *λύεσο*, *λύου*.

NOTE. In ancient Attic it was very common to contract *εσαι* into *ει* instead of *η*; and in the case of some verbs this continued at all times to be the rule, thus *βούλομαι*, *οἶμαι* and *ὄψομαι* always have the second person singular *βούλει*, *οἶει*, and *ὄψει*, whereas *βούλη* and *οἶη* are used only as subjunctives.

§. 170. The following are the terminations of the infinitives of verbs in *ω*: —

a) *Active*.

1. The present ends in *ειν*, as *μένειν*, *λύειν*.
2. The future ends in *σειν*, and in liquid verbs in *εῖν*, as *λύσειν*, *γράφειν*; *μενεῖν*.
3. The second aorist ends in *εῖν*, as *βαλεῖν*, *ἐλθεῖν*.
4. The first aorist ends in *σαι*, and in liquid verbs in *αι*, as *λῦσαι*, *ἀγγεῖλαι*.
5. The perfect ends in *έναι* or *κέναι*, as *τετυφέναι*, *πεπαιδευκέναι*.

b) *Passive*. All infinitives end in *σθαι*, preceded in the present, the futures and second aorist middle by

the connecting vowel ϵ , and in the first aorist middle by the connecting vowel α , as $\lambdaύεσθαι$, $\λύσεσθαι$, $\λυθήσεσθαι$, $λελύσεσθαι$, $βαλέσθαι$, $λύσασθαι$. In the perfect alone the ending $σθαι$ is added to the stem without a connecting vowel, as $λελύσθαι$, $πεφάνθαι$, $γεγράφθαι$. (Comp. §. 164, note 2.)

The aorists of the passive are active in form and make their infinitives by the terminations $θῆναι$ and $ῆναι$, as $λύω$, $λυθῆναι$; $κόπτω$, $κοπήναι$.

§. 171. All passive participles end in $μενος$, which in the perfect is added to the stem without a connecting vowel, as $λελυμένος$, $πεπεισμένος$, $ἡγγεμένος$, $γεγραμμένος$, $πεπλεγμένος$. In all other cases the connecting vowel $ο$ or α is inserted, as $λυόμενος$, $λυσόμενος$, $λυθησόμενος$, $λυσάμενος$, $γραψάμενος$.

The participles of the passive aorists end in $θείς$ and $εῖς$, which are active forms, and have been mentioned among the adjectives in §. 111.

CHAPTER XXV.

FORMATION OF TENSES FROM ONE ANOTHER.

§. 172. In forming any tense of a verb, we have to look first of all to its stem, next to the augment or reduplication, and lastly to the termination with its characteristic consonant and the connecting vowel. Bearing in mind what has already been said upon these points, the learner will be enabled by the following rules to form any tense of a regular verb.

§. 173. The stem of a verb as it appears in the present indicative, whether it be the pure or a modified stem, is retained in the present of all moods and voices, and in the imperfect of all voices, as $λύ-ω$, $λύ-οιμι$, $λύ-ε$, $λύ-ειν$,

λύ-ων; ἔ-λυ-ον, λύ-ομαι, λύ-ομαι, λυ-οίμην, λυ-εσθαι, λυ-όμενος; τύπτ-ω, τύπτ-οιμι, τύπτ-ε, τύπτ-ειν, τύπτ-ων, ἔτυπτ-ον, τύπτ-ομαι, τύπτ-ομαι, τυπτ-οίμην, τύπτ-ον, τύπτ-εσθαι, τυπτ-όμενος.

§. 174. From the pure stem of *verba pura* and *muta* are formed all the moods of the future active and middle, and of the first aorist active and middle, by the terminations σω, σομαι, σοίμην &c., σα, σάμην, σαίμην &c., as λύω, λύ-σω, λύ-σομαι, ἔλυ-σα, ἔλυ-σάμην, λύ-σωμαι, λυ-σαίμην &c.

NOTE 1. Verbs whose stem ends in a mute, here undergo the changes noticed in §. 161, e. g., πείθω, πείσω, ἔπεισα; γράφω, γράψω, ἔγραψα; κόπτω, κόψω, ἔκοψα; τάσσω, τάξω, ἔταξα; σχίζω, σχίσω, ἔσχισα. The futures and aorists of liquid verbs will be discussed in chapter XXVII.

NOTE 2. Pure contracted verbs generally have their pure stem ending in a long vowel, as ποιέω, ποιή-σω, ἐποιή-σα; τιμάω, τιμή-σω, ἐτίμη-σα; μισθόω, μισθώ-σω, ἐμισθώ-σα. See §. 148, note 4.

NOTE 3.* No future has the subjunctive and the imperative moods, and aorists have the augment in the indicative alone.

NOTE 4. Some verbs of more than two syllables ending in έω, άξω and ίξω, have, besides their regular future in εσω, άσω, and ισω, another in ω̃, which being preferred by the Attic writers is called the *Attic future*. It is formed by throwing out the σ of the ordinary future and contracting έω and άω into ω̃, as καλέω, fut. καλέσω or καλώ; κομίζω, fut. κομίσω or κομιω̃; βιβάζω, fut. βιβάσω, βιβω̃, which is conjugated like τιμάω.

This Attic future is found most frequently in the case of the verbs καλέω, βιβάζω, and τελέω; but according to the same analogy are formed the futures μαχοῦμαι and ἔδοῦμαι from μάχομαι and ἔξομαι, and the futures ἔλω̃ (for ἔλάσω, from ἐλαίνω), and σκεδω̃ (for σκεδάσω, from σκεδάννυμι).

The verbs in ίξω mentioned above throw out the σ in the future, and insert instead of it an ε, which is then contracted with the vowel of the termination, as κομίζω, κομίσω or κομιω̃, κομιεῖς, κομιεῖ, κομιεῖτον &c.; κομιοῦμαι, κομιεῖ, κομιεῖται, κομιούμεθον, κομιεῖσθε &c.

NOTE 5. The terminations of the Attic future middle, οῦμαι, εῖ, εῖται &c. appear also under the name of a Doric future in

verbs retaining the characteristic σ of the future. Thus $\pi\acute{\iota}\pi\tau\omega$ and $\chi\acute{\epsilon}\zeta\omega$ always make their future $\pi\epsilon\sigma\sigma\omicron\upsilon\mu\alpha\iota$ and $\chi\epsilon\sigma\sigma\omicron\upsilon\mu\alpha\iota$; while $\pi\nu\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\omega$ and $\varphi\epsilon\acute{\upsilon}\gamma\omega$ have both $\pi\nu\epsilon\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, $\pi\lambda\epsilon\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, $\varphi\epsilon\nu\acute{\xi}\omicron\mu\alpha\iota$, and $\pi\nu\epsilon\nu\epsilon\sigma\sigma\omicron\upsilon\mu\alpha\iota$, $\pi\lambda\epsilon\nu\epsilon\sigma\sigma\omicron\upsilon\mu\alpha\iota$ and $\varphi\epsilon\nu\acute{\xi}\omicron\upsilon\mu\alpha\iota$. This Doric future has commonly an active signification.

NOTE 6. Some verbs make their future altogether without the characteristic σ , as $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$, fut. $\acute{\epsilon}\delta\omicron\mu\alpha\iota$; $\pi\acute{\iota}\nu\omega$, fut. $\pi\acute{\iota}\omicron\mu\alpha\iota$; $\chi\acute{\epsilon}\omega$, fut. $\chi\acute{\epsilon}\omega$ and $\chi\acute{\epsilon}\omicron\mu\alpha\iota$.

§. 175. The first perfect active is formed, like the future, from the pure stem of the verb, by adding to it an aspirated α or the termination $\kappa\alpha$, and prefixing the augment or reduplication. Pure and liquid verbs as well as those of which the stem ends in δ , τ , θ , take the termination $\kappa\alpha$; all others have the aspirated α . As to the changes produced on the stem by these terminations, see §. 162. E. g. $\lambda\acute{\upsilon}\omega$, $\lambda\acute{\epsilon}\lambda\upsilon\text{-}\kappa\alpha$; $\xi\eta\tau\acute{\epsilon}\omega$, $\acute{\epsilon}\xi\eta\tau\eta\text{-}\kappa\alpha$; $\omicron\rho\acute{\upsilon}\sigma\sigma\omega$, $\omicron\rho\acute{\omega}\rho\upsilon\chi\alpha$; $\gamma\rho\acute{\alpha}\varphi\omega$, $\gamma\acute{\epsilon}\gamma\rho\alpha\varphi\text{-}\alpha$; $\pi\acute{\epsilon}\lambda\theta\omega$, $\pi\acute{\epsilon}\pi\epsilon\iota\text{-}\kappa\alpha$; $\kappa\omicron\mu\acute{\iota}\zeta\omega$, $\kappa\epsilon\kappa\omicron\mu\iota\text{-}\kappa\alpha$.

NOTE. Some verbs change the ϵ of their monosyllabic stem in the perfect into \omicron , as $\kappa\acute{\lambda}\epsilon\pi\tau\omega$, $\kappa\acute{\epsilon}\kappa\lambda\omicron\varphi\text{-}\alpha$; $\pi\acute{\epsilon}\mu\pi\omega$, $\pi\acute{\epsilon}\pi\omicron\mu\varphi\text{-}\alpha$; $\tau\rho\acute{\epsilon}\pi\omega$ and $\tau\rho\acute{\epsilon}\varphi\omega$, $\tau\acute{\epsilon}\tau\rho\omicron\varphi\text{-}\alpha$; $\sigma\rho\acute{\epsilon}\varphi\omega$, $\acute{\epsilon}\sigma\rho\omicron\varphi\text{-}\alpha$; $\lambda\acute{\epsilon}\gamma\omega$, $\acute{\epsilon}\acute{\iota}\lambda\omicron\chi\text{-}\alpha$.

§. 176. The first pluperfect active is formed from the perfect by changing $\acute{\alpha}$ into $\acute{\epsilon}\iota\nu$, and $\kappa\alpha$ into $\kappa\epsilon\iota\nu$, and by prefixing the augment to the reduplication, as $\lambda\acute{\epsilon}\lambda\upsilon\kappa\alpha$, $\acute{\epsilon}\text{-}\lambda\epsilon\lambda\acute{\upsilon}\text{-}\kappa\epsilon\iota\nu$; $\acute{\epsilon}\xi\eta\tau\eta\kappa\alpha$, $\acute{\epsilon}\xi\eta\tau\acute{\eta}\text{-}\kappa\epsilon\iota\nu$; $\omicron\rho\acute{\omega}\rho\upsilon\chi\alpha$, $\acute{\omega}\rho\omega\rho\acute{\upsilon}\chi\text{-}\epsilon\iota\nu$. Comp. §. 157.

§. 177. The first aorist passive is formed from the pure stem by adding the termination $\theta\eta\nu$, and prefixing the augment, which however is employed only in the indicative, as $\lambda\acute{\upsilon}\omega$, $\acute{\epsilon}\lambda\acute{\upsilon}\text{-}\theta\eta\nu$; $\gamma\rho\acute{\alpha}\varphi\omega$, $\acute{\epsilon}\gamma\rho\acute{\alpha}\varphi\text{-}\theta\eta\nu$; $\pi\omicron\iota\acute{\epsilon}\omega$, $\acute{\epsilon}\pi\omicron\iota\acute{\eta}\text{-}\theta\eta\nu$; $\kappa\omicron\mu\acute{\iota}\zeta\omega$, $\acute{\epsilon}\kappa\omicron\mu\acute{\iota}\varsigma\text{-}\theta\eta\nu$; $\pi\acute{\epsilon}\mu\pi\omega$, $\acute{\epsilon}\pi\acute{\epsilon}\mu\varphi\text{-}\theta\eta\nu$. Comp. §. 163.

§. 178. The first future passive is formed from the first aorist passive, by leaving out the augment, and changing the termination $\theta\eta\nu$ into $\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, as $\lambda\acute{\upsilon}\omega$, $\acute{\epsilon}\lambda\acute{\upsilon}\text{-}\theta\eta\nu$, $\lambda\upsilon\text{-}\theta\acute{\eta}\text{-}\sigma\omicron\mu\alpha\iota$; $\gamma\rho\acute{\alpha}\varphi\omega$, $\acute{\epsilon}\gamma\rho\acute{\alpha}\varphi\text{-}\theta\eta\nu$, $\gamma\rho\alpha\varphi\text{-}\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$. Comp. §. 163.

§. 179. The perfect and pluperfect passive are formed by the terminations *μαι* and *μην* being added to the pure stem without any connecting vowel, the perfect receiving, like the perfect active the augment or reduplication, and the pluperfect generally the augment in addition to the reduplication, as *λύω*, *λέλυ-μαι*, *ἔλελύ-μην*; *γράφω*, *γέγραμ-μαι*, *ἔγεγράμ-μην*. Comp. §. 164.

NOTE 1. The verbs *τρέπω*, *τρέφω*, *στρέφω* change, in the perfect and pluperfect, the *ε* of their stem into *α*, as *τέτραμ-μαι*, *έτετραμμην*; *έστραμμαι*, *έστραμμην*.

NOTE 2. The subjunctive and optative of the perfect passive are generally expressed by a periphrasis with *εἰμί* and the participle of the perfect passive, as *λελυμένος (η, ον) ὤ*; *λελυμένος (η, ον) εἴην*. In a few cases however, as e.g., that of the verbs *καλέω*, *κτάομαι* and *μιμνήσκω*, the regular forms of the subjunctive and optative are used, as *κέκτωμαι*, *κεκτώμην* and *κεκτῆμην*.

§. 180. The third future passive is formed from the pure stem by prefixing the augment or reduplication of the perfect, and adding the termination *σομαι*, as *παιδεύω*, *πεπαιδεύ-σομαι*; *ἔρέω*, *εἰρή-σομαι*.

NOTE. Pure verbs which have their vowel short in the perfect, lengthen it in this future, as *δέω*, *δέδεκα*, *δεδήσομαι*. Liquid verbs generally have no third future; and it is rarely found in verbs which have the temporal augment.

§. 181. The verbal adjectives are formed by adding the terminations *τός* and *τέος* to the pure stem, as *λύω*, *λυ-τός*, *λυ-τέος*; *γράφω*, *γραπ-τός*, *γραπ-τέος*; *πείθω*, *πεισ-τός*, *πεισ-τέος*. Comp. §. 163.

§. 182. The second aorists are generally formed from the pure stem, in the active by the termination *ον*, in the passive by *ην*, and in the middle by *όμην*. All have the augment in the indicative only, as *τύπτω*, *έτυπ-ον*, *έτύπ-ην*, *έτυπ-όμην*; *βάλλω*, *ἔβαλ-ον*, *ἔβάλ-ην*, *ἔβαλ-όμην*.

NOTE 1. Stems which have a long vowel or diphthong before their final consonant, generally shorten them, viz. *η* and *αι* into *ᾱ*, *ει* and *ι* into *ι̃*, and *ευ* into *ϋ̃*, as *λήθω*, *ἔλαθον*; *λείπω*, *ἔλιπον*; *τρίβω*, *ἔτριβον*, *έτριβην*; *φενύγω*, *ἔφϋγον*; *χαίρω*, *ἔχάρην*.

NOTE 2. The ϵ of monosyllabic stems of liquid verbs is always changed into α , and sometimes also in stems ending in a mute, as $\tauρέπω$ and $\τρέφω$, $ἔτραπον$, $ἐτράπην$, $ἐτραπόμην$; $κλέπτω$, $ἐκλάπην$. $Τέμνω$ however has both $ἔταμον$ and $ἔτεμον$. But in second aorists passive, the ϵ is retained, as $λέγω$, $ἐλέγην$; and $πλέκω$ has both $ἐπλάκην$ and $ἐπλέκην$.

NOTE 3. Second aorists are not formed from derivative verbs ending in $\alpha\omega$, $\epsilon\omega$, $\omicron\omega$, $\epsilon\nu\omega$, $\alpha\nu\omega$, $\nu\nu\omega$ and $\alpha\zeta\omega$, nor from verbs the stem of which ends in δ , τ , θ , nor in any of those verbs which present their pure stem in the present, because in this case the second aorist would be identical with the imperfect; but several of them have a second aorist passive, the termination of which sufficiently distinguishes it from other tenses, as $\gammaράφω$, $ἐγράφην$; $κλίνω$, $ἐκλίνην$.

NOTE 4. The verb $\τρέπω$ is the only one which has all the aorists, $ἔτρεψα$, $ἔτραπον$, $ἐτρέφθην$, $ἐτράπην$, $ἔτρεψάμην$, $ἐτραπόμην$. All other verbs want one or more of these forms.

§. 183. The second perfect has the same augment or reduplication as the first perfect, and its termination α is appended to the pure stem, as $\φεύγω$, $πέφευγα$; $φρίσσω$, $πῑφρῖκα$.

NOTE 1. When the stem of a verb contains a short α , it is changed into $\tilde{\alpha}$, if preceded by a ρ or another vowel; in all other cases into η ; and ϵ and ι are changed into \omicron and $\omicron\iota$, as $\thetaᾶλ$ ($\thetaάλλω$), $τέθηλα$; $τεκ$ ($τίκτω$), $τέτοκα$; $λιπ$ ($λείπω$), $λέλοιπα$. But a long α remains unchanged, as $πράσσω$, $πέπραγα$; $κράζω$, $κέκραγα$. As liquid verbs whose present contains $\epsilon\iota$, have for their pure stem only ϵ , the second perfect takes \omicron instead, as $κτείνω$, $ἔκτονα$. The second perfect is altogether partial to the vowel \omicron , whence such forms as $\omicron\iotaδα$, $\epsilon\omicron\iotaκα$, $\epsilon\breve\omicron\breve\omegaγα$ (from $\rhoῆγγνυμι$), and $\epsilon\iota\omegaθα$ (from $\epsilon\iota\thetaω$).

NOTE 2. The second perfect is of comparatively rare occurrence, and is formed only from primitive verbs.

§. 184. The second pluperfect is formed from the second perfect, by changing the α into $\epsilon\iota\nu$, and by prefixing the augment to the reduplication, as $ἔπεφεύγειν$, $ἔπεφρίκειν$, $ἔτετόκειν$, $ἔλελοίπειν$.

§. 185. The second future passive is formed from the second aorist passive by changing $\eta\nu$ into $\eta\sigmaομαι$, and omitting the augment, as $ἐτύπην$, $τυπήσομαι$.

CHAPTER XXVI.

PECULIARITIES OF PURE VERBS.

§. 186. Pure verbs have neither a second aorist, nor a second perfect, nor a second future.

§. 187. Several pure verbs add σ to their stem in the perfect and aorist passive and the tenses derived from them (the pluperfect and future passive), and also in the verbal adjectives in $\tau\acute{o}\varsigma$ and $\tau\acute{e}\omicron\varsigma$. This is the case: —

1. with verbs whose pure stem ends in a short vowel (see §. 147, note 4), with the exception of $\xi\lambda\acute{\alpha}\omega$ ($\xi\lambda\acute{\alpha}\nu\omega$), $\alpha\acute{\iota}\nu\epsilon\omega$, $\alpha\acute{\iota}\rho\epsilon\omega$, $\delta\acute{\epsilon}\omega$, $\chi\acute{\epsilon}\omega$, $\acute{\alpha}\rho\acute{o}\omega$, $\delta\acute{\upsilon}\omega$, $\lambda\acute{\upsilon}\omega$;
2. with the verbs $\chi\rho\acute{\alpha}\omega$, $\pi\lambda\acute{\epsilon}\omega$, $\chi\acute{o}\omega$, $\tau\rho\acute{\iota}\omega$, $\kappa\upsilon\lambda\acute{\iota}\omega$ ($\kappa\upsilon\lambda\acute{\iota}\nu\delta\omega$), $\upsilon\acute{\omega}$, $\beta\acute{\upsilon}\omega$ ($\beta\upsilon\nu\acute{\epsilon}\omega$), $\xi\acute{\upsilon}\omega$, $\pi\alpha\acute{\iota}\omega$, $\pi\tau\alpha\acute{\iota}\omega$, $\pi\alpha\lambda\alpha\acute{\iota}\omega$, $\psi\alpha\acute{\upsilon}\omega$, $\sigma\epsilon\acute{\iota}\omega$, $\lambda\epsilon\acute{\upsilon}\omega$, $\kappa\epsilon\lambda\epsilon\acute{\upsilon}\omega$, $\acute{\alpha}\kappa\omicron\upsilon\acute{\omega}$;
3. the verbs $\delta\rho\acute{\alpha}\omega$, $\theta\rho\alpha\acute{\upsilon}\omega$, $\kappa\lambda\epsilon\acute{\iota}\omega$, $\kappa\rho\omicron\upsilon\acute{\omega}$ and $\chi\rho\acute{\iota}\omega$ assume the σ , but not always in the perfect.

NOTE. In the second person sing. of the perf. and pluperf. passive, the termination of which begins with σ , the σ of the stem is dropped, as $\tau\epsilon\lambda\acute{\epsilon}\omega$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\mu\alpha\iota$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha\iota$.

§. 188. Pure verbs in $\epsilon\omega$, $\alpha\omega$, and $\omicron\omega$ contract the vowels ϵ , α , and \omicron , in the present and imperfect with the connecting vowels of the terminations according to the rules of contraction given in §. 62.

NOTE 1. Dissyllabic verbs in $\epsilon\omega$ admit only of the contraction of $\epsilon\epsilon$ and $\epsilon\epsilon\iota$ into $\epsilon\iota$; the other forms are not contracted, as $\pi\lambda\acute{\epsilon}\epsilon\iota\varsigma$, $\pi\lambda\epsilon\acute{\iota}\varsigma$; $\pi\lambda\acute{\epsilon}\epsilon\iota$, $\pi\lambda\epsilon\acute{\iota}$; $\acute{\epsilon}\pi\lambda\epsilon\epsilon$, $\acute{\epsilon}\pi\lambda\epsilon\iota$; but $\pi\lambda\acute{\epsilon}\omega$, $\pi\lambda\acute{\epsilon}\eta\varsigma$, $\pi\lambda\acute{\epsilon}\eta$, $\pi\lambda\acute{\epsilon}\omicron\mu\epsilon\nu$, $\pi\lambda\acute{\epsilon}\omicron\upsilon\sigma\iota$, $\acute{\epsilon}\pi\lambda\epsilon\omicron\nu$ &c. are not contracted. The Attic form $\delta\acute{\epsilon}\epsilon\iota$ (for $\delta\acute{\epsilon}\eta$, from $\delta\acute{\epsilon}\omicron\mu\alpha\iota$, I want) is never contracted. The verb $\delta\acute{\epsilon}\omega$ (I bind) admits of the contraction of $\epsilon\omicron$ into $\omicron\nu$ and $\epsilon\omega$ into ω , as $\delta\acute{\epsilon}\omicron\nu$, $\delta\omicron\upsilon\nu$; $\delta\acute{\epsilon}\omicron\nu\tau\omicron\varsigma$, $\delta\omicron\upsilon\nu\tau\omicron\varsigma$; $\acute{\epsilon}\delta\epsilon\omicron\nu$, $\acute{\epsilon}\delta\omicron\nu\nu$; $\delta\epsilon\acute{\omicron}\mu\epsilon\theta\alpha$, $\delta\omicron\upsilon\acute{\mu}\epsilon\theta\alpha$; $\delta\epsilon\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$, $\delta\omicron\upsilon\acute{\mu}\epsilon\nu\omicron\varsigma$ &c.

NOTE 2. In the case of contraction the ν epheleysticon in the termination of the third person sing. of the imperfect cannot be used, as $\acute{\epsilon}\pi\lambda\epsilon\epsilon$ or $\acute{\epsilon}\pi\lambda\epsilon\epsilon\nu$, but contracted only $\acute{\epsilon}\pi\lambda\epsilon\iota$; $\acute{\epsilon}\tau\acute{\iota}\mu\alpha\epsilon$ or $\acute{\epsilon}\tau\acute{\iota}\mu\alpha\epsilon\nu$, but only $\acute{\epsilon}\tau\acute{\iota}\mu\alpha$; $\acute{\epsilon}\mu\acute{\iota}\sigma\theta\omicron\epsilon$ or $\acute{\epsilon}\mu\acute{\iota}\sigma\theta\omicron\epsilon\nu$, but only $\acute{\epsilon}\mu\acute{\iota}\sigma\theta\omicron\nu$.

NOTE 3. The verbs *ζάω*, *πεινάω*, *διψάω*, *χράομαι*, *κνάω*, *ψάω*, and *σμάω* contract their *α* with the following vowel into *η*, where other verbs would make *ᾱ*, as in the infinitive *ζῆν*, *πεινῆν*, *διψῆν*, *χρησθῆναι*; *ζῆ*, *πεινῆ* &c.

NOTE 4. Wherever other verbs form the contraction *ου* and *οι*, the verb *διδόω* in Attic writers makes *ω* and *φ*, as infinit. *διδῶν*; optat. *διδῶην*.

NOTE 5. The infinitive present of contracted verbs probably ended originally in *εν* and not *ειν*, whence *μισθόω* has in the infinitive the contraction *μισθοῶν* and not *μισθοῖν*. Accordingly it is better to write *τιμᾶν* without the iota subscript.

CHAPTER XXVII.

PECULIARITIES OF LIQUID VERBS.

§. 189. Liquid verbs form their futures, active and middle, from the pure stem by means of the terminations *έω* and *έομαι*, which are contracted into *ῶ* and *οῦμαι*, so that *σ*, the characteristic letter of the future, does not appear; hence *μένω*, fut. *μενῶ*; *στέλλω*, *στελῶ*; *φαίνω*, *φᾶνῶ*; *αἶρω*, *ᾶρῶ*; *σπείρω*, *σπερῶ*; *κρίνω*, *κρίνῶ*; *ἀμύνω*, *ἀμύνῶ*, *ἀμύνουμαι*; *στελοῦμαι* &c.

§. 190. The first aorist active and middle lengthens the short vowel of the pure stem, viz. *ι* into *ῑ*, *υ* into *ῡ*, *α* into *η*, and *ε* into *ει*, as *κρίνῶ*, *ἔκρινα*, *ἐκρίνάμην*; *ἀμύνῶ*, *ἤμυνα*, *ἤμυνάμην*; *φᾶνῶ*, *ἔφρηνα*, *ἐφηνάμην*; *μενῶ*, *ἔμεινα*; *πτενῶ*, *ἔκτεινα*.

NOTE. Instead of *η* some have *ᾱ*: 1) those in *ιαίνω* and *ραίνω*, as *ὕγιαίνω*, *ὕγιαῖναι*; *εὐφραίνω*, *εὐφραῖναι*; 2) the verbs *αἶρω* and *ἄλλομαι*, which have *η* in the indicative only in consequence of the augment, as *ἦρα*, but *ᾶραι*; *ἡλάμην*, but *ἀλάμενος*; 3) the verbs *ίσχναίνω*, *κερδαίνω*, *κοιλαίνω*, *λευκαίνω*, *σαίνω*, *ὀργαίνω*, *πεπαίνω*.

§. 191. In regard to all other tenses, which are formed from the pure stem, it must be observed that monosyllabic stems containing *ε* preceded by a consonant, change the *ε* into *α*, as *στέλλω*, *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλθην*, *ἐστάλην*, *σταλτός*.

The verbs *κρίνω*, *κλίνω*, *τείνω*, *κτείνω* and *πλύνω*, moreover, drop their *ν* before a consonant, as *κέκρικα*, *κέκριμαι*, *ἐκρίθην*, *κριτός*; *τέτακα*, *τέταμαι*, *ἐτάθην*, *τατός*.

NOTE. In the perfect and pluperfect, the *ν* of the stem is generally changed before *μ* into *σ*, as *ἠδύνω*, *ἠδυσμαι*; *σημαίνω*, *σεσημάσμαι*, *έσεσημάσμεν*. In like manner the Attics formed the perfect passive from *φαίνω*, *λυμαίνω*, *μιαίνω*, *ύφαίνω*, *περαίνω*, *πιαίνω*, *λεπτύνω*, and *όξύνω*. In late writers the *ν* is sometimes dropped and the preceding vowel lengthened, without the insertion of *σ*.

§. 192. The second aorist active and middle of liquid verbs is of rare occurrence, and in the passive too the first aorist is much more commonly used than the second.

NOTE. The second aorists active most commonly employed are *ἔβαλον* and *ἔβαλόμην* (from *βάλλω*); *ἔκανον* (from *καίνω*); *ἔπαρον* (from *πάρνυμαι*).

CHAPTER XXVIII.

ACCENTUATION OF VERBS.

§. 193. Verbs generally have the accent as far back as the last syllable permits, as *λείπω*, *λείπε*, *παίδευε*, *πρόσφερε*.

NOTE 1. Only apparent exceptions are the Attic and Doric futures (§. 174, notes 4 and 5), the future of liquid verbs (§. 189), the present and imperfect of contracted verbs, the subjunctive of passive aorists, which have the accent on the terminations because they are contracted (*παιδενθῶ* and *κοπῶ*, for *παιδενθέω* and *κοπέω*), and some cases of the temporal augment, as *προσῆγον* from *προσάγω*.

NOTE 2. Monosyllabic forms of verbs with a vowel long by nature have the circumflex, as *σχῶ* (but *ἀπόσχω*); but *φῆς* (from *φημί*) and the impersonal *χρή* form exceptions.

§. 194. In the indicative, however, the accent is never put further back than the augment, as *παρέσχον*, not *πάρεσχον*.

The following imperatives also are exceptions to the general rule *εἰπέ*, *εὔρε*, *ἐλθέ*, *ιδέ*, and *λαβέ*; but in composition the rule is observed, as *ἄπειθε*, *ἀπόλαβε* &c.

The second person singular of the imperative of the second aorist has the circumflex on the termination *ου*, as *λαβοῦ*, *ἀναλαβοῦ*; but sometimes the accent is put on the penultima.

NOTE. Verbs in *μι* compounded with a preposition, whose imperat. of the second aorist middle is monosyllabic (as *θου*), have the accent on the preposition only when it has two syllables, as *περίθου* (from *περιτίδημι*), but *προςθου*. In like manner *παρέχω* and *ἐφέπομαι* have *παράσχον* and *ἐπίσπον*.

§. 195. The terminations *οι* and *αι* in the optative are treated as long in reference to accent, whence, e. g., *παιδεύσαι* is the third person sing. of the optative of the first aorist active, while *παιδεῦσαι* is the infinitive of the same tense, and *παίδευσαι*, the imperat. of the first aorist middle.

§. 196. The infinitives of the first aorist active and of the perfect passive always have the accent on the penultima, as *παιδεῦσαι*, *γέλασαι*; *πεπαιδεῦσθαι*, *λελύσθαι*.

The infinitive of the second aorist middle, and all infinitives ending in *ναι* have the accent on the penultima, as *συμβάλλεσθαι*, *λελυκέναι*, *λυθῆναι*, *τιθέναι*, *θεῖναι*.

The infinitive of the second aorist active always has the circumflex on the termination, as *βαλεῖν*, *ἐλθεῖν*.

§. 197. The participle of the perfect passive always has the accent on the penultima, as *λελυμένος*, *λελυμένη*, *λελυμένον*; *γεγραμμένος*, *ένη*, *ένον*.

§. 198. The participle of the second aorist active and all participles ending in *ως* and *εις*, and, in the case of verbs in *μι*, also those ending in *ας*, *ους* and *υς*, have the acute on the last syllable in the masculine and neuter, and in the feminine the circumflex on the penultima, e. g. *βαλῶν*, *οῦσα*, *όν*; *λελυκώς*, *υῖα*, *ός*; *λυθείς*, *εῖσα*, *έν*; *τιθείς*, *εῖσα*, *έν*; *ἰστάς*, *ᾶσα*, *άν*; *διδούς*, *διδούσα*, *διδόν*; *δεικνύς*, *δεικνῦσα*, *δεικνύν*.

NOTE. It must be observed that participles like adjectives retain in all cases the accent on the syllable on which it is in the nominative, provided the last syllable permits it.

CHAPTER XXIX.

CONJUGATION OF PURE UNCONTRACTED VERBS.

§. 199. We select as a specimen the verb $\lambda\acute{o}\omega$, though there is some change in the quantity of its radical vowel v , it being sometimes long and sometimes short. As the present exhibits the pure stem λv , this verb cannot have the second aorists, nor has it a second perfect.

ACTIVE VOICE.

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>Present.</i> Sing. $\lambda\acute{o}\omega$, I loosen $\lambda\acute{o}\nu\epsilon\iota\varsigma$ $\lambda\acute{o}\nu\epsilon\iota$	$\lambda\acute{o}\omega$ $\lambda\acute{o}\nu\eta\varsigma$ $\lambda\acute{o}\nu\eta$	$\lambda\acute{o}\nu\omicron\iota\mu\iota$ $\lambda\acute{o}\nu\omicron\iota\varsigma$ $\lambda\acute{o}\nu\omicron\iota$	— $\lambda\acute{o}\nu\epsilon$ $\lambda v\acute{\epsilon}\tau\omega$	$\lambda\acute{o}\nu\epsilon\iota\nu$	$\lambda\acute{o}\nu\omega\nu$, $\lambda\acute{o}\nu\omega\nu\sigma\alpha$, $\lambda\acute{o}\nu\omega\nu$
Dual wanting	wanting	wanting	—		
$\lambda\acute{o}\nu\epsilon\tau\omicron\nu$	$\lambda\acute{o}\nu\eta\tau\omicron\nu$	$\lambda\acute{o}\nu\omicron\iota\tau\omicron\nu$	$\lambda\acute{o}\nu\epsilon\tau\omicron\nu$		
$\lambda\acute{o}\nu\eta\tau\omicron\nu$	$\lambda\acute{o}\nu\eta\tau\omicron\nu$	$\lambda v\acute{\omicron}\iota\tau\eta\nu$	$\lambda v\acute{\epsilon}\tau\omega\nu$		
Plur. $\lambda\acute{o}\nu\omicron\mu\epsilon\nu$	$\lambda\acute{o}\nu\omega\mu\epsilon\nu$	$\lambda\acute{o}\nu\omicron\iota\mu\epsilon\nu$	—		
$\lambda\acute{o}\nu\epsilon\tau\epsilon$	$\lambda\acute{o}\nu\eta\tau\epsilon$	$\lambda\acute{o}\nu\omicron\iota\tau\epsilon$	$\lambda\acute{o}\nu\epsilon\tau\epsilon$		
$\lambda v\omega\nu\sigma\iota(v)$	$\lambda\acute{o}\nu\omega\sigma\iota(v)$	$\lambda\acute{o}\nu\omicron\iota\epsilon\nu$	$\lambda v\acute{\epsilon}\tau\omega\sigma\alpha\nu$ or $\lambda v\acute{\omicron}\nu\tau\omega\nu$		
<i>Imperf.</i> Sing. $\xi\lambda v\omicron\nu$, I was loosen- $\xi\lambda v\epsilon\varsigma$ [ing] $\xi\lambda v\epsilon(v)$					

<i>Imperf. Dual</i>	<p>ἐ-λύ-ε-τον ἐ-λυ-έ-την Plur. ἐ-λύ-ο-μεν ἐ-λύ-ε-τε ἐ-λυ-ον</p>	<p>λε-λύ-κω λε-λύ-κῃς λε-λύ-κῃ — λε-λύ-κητον λε-λύ-κητον λε-λύ-κωμεν λε-λύ-κητε λε-λύ-κωσι(ν)</p>	<p>λε-λύ-κοιμι λε-λύ-κοις λε-λύ-κοι — λε-λύ-κοιτον λε-λύ-κοίτην λε-λύ-κοιμεν λε-λύ-κοιτε λε-λύ-κοιεν</p>	<p>(λέ-λυ-κε) λε-λυ-κέτω &c. like the Present.</p>	<p>λε-λυ-κέναι</p>	<p>λε-λυ-κώς, νῦα, ός, γεν. λε-λυ-κός,ος, λε-λυ-κυίος, λε-λυ-κυτός.</p>
<i>Perfect. Sing.</i>	<p>λέ-λύ-κα, I have loosened λέ-λυ-κας [ed λέ-λυ-κε(ν)</p>	<p>Dual λε-λύ-κατον λε-λύ-κατον Plur. λε-λύ-καμεν λε-λύ-κατε λε-λύ-κασι(ν)</p>	<p><i>Pluperf. Sing.</i> ἐλε-λύ-κειν, I had loosened ἐλε-λύ-κεις [ened ἐλε-λύ-κει</p>	<p>Dual ἐλε-λύ-κειτον ἐλε-λυ-κείτην Plur. ἐλε-λύ-κειμεν ἐλε-λύ-κειτε [σαν ἐλε-λύ-κεισαν, or -κει-</p>		

<p><i>Present.</i> Dual λν-ό-μεθιν λν'-ε-σθιν λν'-ε-σθιν Plur. λν-ό-μεθα λν'-ε-σθι λν-ο-νται</p>	<p>λν'-ω-μεθιν λν'-η-σθιν λν'-η-σθιν λν-ω-μεθα λν'-η-σθι λν'-ω-νται</p>	<p>λν-οί-μεθιν λν'-οι-σθιν λν-οί-σθιν λν-οί-μεθα λν'-οι-σθι λν'-οι-ντο</p>	<p>— λν'-ε-σθιν λν'-ε-σθιν — λν'-ε-σθι λν'-ε-σθιν or -σθισαν</p>	
<p><i>Imperf.</i> Sing. ε-λν-ό-μην, I was ε-λν'-ον [loosened ε-λν'-ε-το Dual ε-λν-ό-μεθιν ε-λν'-ε-σθιν ε-λν'-ε-σθιν Plur. ε-λν-ό-μεθα ε-λν'-ε-σθι ε-λν'-ο-ντο</p>				
<p><i>Perfect.</i> Sing. λέ-λν'-μαι, I have been λέ-λν'-σαι [loosened λέ-λν'-ται Dual λε-λν'-μεθιν λέ-λν'-σθιν λέ-λν'-σθιν Plur. λέ-λν'-μεθα λέ-λν'-σθι λέ-λν'-νται</p>	<p>λε-λν-μένος, η, ον ω. See §. 179; note 2.</p>	<p>λε-λν-μένος, η, ον εἴην. See §. 179, note 2.</p>	<p>— λέ-λν-σο λε-λν'-σθιν — λέ-λν-σθιν λε-λν'-σθιν — λέ-λν-σθι λε-λν'-σθιν or -σθισαν</p>	<p>λε-λν'-σθαι λε-λν-μένος, η, ον</p>

PASSIVE VOICE (continued).

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINIT.	PARTICIP.
<i>Pluperf. Sing.</i> ἔλε-λό-μην, I had been ἔλε-λό-σο [loosened ἔλε-λό-το Dual ἔλε-λό-μεθον ἔλε-λό-σθον ἔλε-λό-σθην Plur. ἔλε-λό-μεθια ἔλε-λό-σθιε ἔλε-λό-ντο					
<i>Fut. I. Sing.</i> λό-θήσομαι, I shall be loosened λό-θήσει or σθ λό-θήσεται Dual λό-θήσομεθον λό-θήσεσθον λό-θήσεσθην Plur. λό-θήσομεθια λό-θήσεσθιε λό-θήσονται		λό-θήσοίμην λό-θήσοιο λό-θήσοιτο λό-θήσοίμεθον λό-θήσοισθον λό-θήσοισθην λό-θήσοίμεθια λό-θήσοισθιε λό-θήσονται		λό-θήσε- σθαι	λό-θήσόμε- νος, η, ον
<i>Aorist. Sing.</i> ἔ-λό-θην, I was loos- ened ἔ-λό-θης ἔ-λό-θη	λό-θῶ λό-θῃς λό-θῃ	λό-θείην λό-θείης λό-θείη	— λό-θῃτι λό-θῃτω	λό-θῆναι	λό-θείς, λό- θείσα, λό- θείν

Aorist. Dual

ἐ-λύ-θητον
ἐ-λύ-θητην
Plur. ἐ-λύ-θημεν
ἐ-λύ-θητε
ἐ-λύ-θησαν

λύ-θητον
λύ-θητην
λύ-θημεν
λύ-θητε
λύ-θησαν(ν)

λύ-θείητον, θείτον
λύ-θείητην, θείτην
λύ-θείημεν, θείμεν
λύ-θείητε, θείτε
λύ-(θείησαν), θείεν
or -θείντων

Fut. III. Sing. λε-λύ-σομαι, I shall
have been loosened
λε-λύ-σει or -σῃ
λε-λύ-σεται
Dual λε-λύ-σόμεθον
λε-λύ-σεσθον
Plur. λε-λύ-σεσθον
λε-λύ-σόμεθα
λε-λύ-σεσθε
λε-λύ-σονται

λε-λύ-σοίμην
λε-λύ-σοιο
λε-λύ-σοιτο
λε-λύ-σόμεθον
λε-λύ-σοισθον
λε-λύ-σοίσθην
λε-λύ-σοιντο

λε-λύ-σε-
σθαι
λε-λύ-σόμε-
νος, η, ον

MIDDLE VOICE.

Future. Sing. λύ-σώμαι, I shall loosen
for myself
λύ-σει or -σῃ
λύ-σεται
Dual λν-σόμεθον
λύ-σεσθον
λύ-σεσθον

λύ-σοίμην
λύ-σοιο
λύ-σοιτο
λύ-σόμεθον
λύ-σοισθον
λύ-σοίσθην

λύ-σεσθαι
λύ-σόμε-
νος, η, ον

MIDDLE VOICE (continued).

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>Future.</i> Plur. $\lambda\nu\text{-}\sigma\acute{\upsilon}\mu\epsilon\theta\iota\alpha$ $\lambda\nu\text{-}\sigma\epsilon\sigma\theta\iota\epsilon$ $\lambda\nu\text{-}\sigma\omicron\nu\tau\alpha\iota$		$\lambda\nu\text{-}\sigma\acute{\upsilon}\mu\epsilon\theta\iota\alpha$ $\lambda\nu\text{-}\sigma\omicron\iota\sigma\theta\iota\epsilon$ $\lambda\nu\text{-}\sigma\omicron\iota\nu\tau\omicron$			
<i>Aorist.</i> Sing. $\xi\lambda\nu\text{-}\sigma\acute{\alpha}\mu\eta\nu$, I loosened $\xi\lambda\nu\text{-}\sigma\omega$ [for myself $\xi\lambda\nu\text{-}\sigma\alpha\tau\omicron$	$\lambda\nu\text{-}\sigma\omega\mu\alpha\iota$ $\lambda\nu\text{-}\sigma\eta$ $\lambda\nu\text{-}\sigma\eta\tau\alpha\iota$	$\lambda\nu\text{-}\sigma\acute{\alpha}\mu\eta\nu$ $\lambda\nu\text{-}\sigma\alpha\iota\omicron$ $\lambda\nu\text{-}\sigma\alpha\iota\tau\omicron$	— $\lambda\nu\text{-}\sigma\alpha\iota$ $\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\iota\omega$	$\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\alpha\iota$	$\lambda\nu\text{-}\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, η , $\omicron\nu$
Dual $\xi\lambda\nu\text{-}\sigma\acute{\alpha}\mu\epsilon\theta\iota\omicron\nu$ $\xi\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\iota\omicron\nu$ $\xi\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\iota\eta\nu$	$\lambda\nu\text{-}\sigma\omega\mu\epsilon\theta\iota\omicron\nu$ $\lambda\nu\text{-}\sigma\eta\sigma\theta\iota\omicron\nu$ $\lambda\nu\text{-}\sigma\eta\sigma\theta\iota\eta\nu$	$\lambda\nu\text{-}\sigma\acute{\alpha}\mu\epsilon\theta\iota\omicron\nu$ $\lambda\nu\text{-}\sigma\alpha\iota\sigma\theta\iota\omicron\nu$ $\lambda\nu\text{-}\sigma\alpha\iota\sigma\theta\iota\eta\nu$	— $\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\iota\omicron\nu$ $\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\iota\omega\nu$		
Plur. $\xi\lambda\nu\text{-}\sigma\acute{\alpha}\mu\epsilon\theta\iota\alpha$ $\xi\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\iota\epsilon$ $\xi\lambda\nu\text{-}\sigma\alpha\nu\tau\omicron$	$\lambda\nu\text{-}\sigma\omega\mu\epsilon\theta\iota\alpha$ $\lambda\nu\text{-}\sigma\eta\sigma\theta\iota\epsilon$ $\lambda\nu\text{-}\sigma\omega\nu\tau\alpha\iota$	$\lambda\nu\text{-}\sigma\acute{\alpha}\mu\epsilon\theta\iota\alpha$ $\lambda\nu\text{-}\sigma\alpha\iota\sigma\theta\iota\epsilon$ $\lambda\nu\text{-}\sigma\alpha\iota\nu\tau\omicron$	— $\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\iota\epsilon$ $\lambda\nu\text{-}\sigma\acute{\alpha}\sigma\theta\iota\omega\nu$ or $\text{--}\sigma\acute{\alpha}\sigma\theta\iota\omega\sigma\alpha\nu$		

Verbal Adjectives: $\lambda\nu\text{-}\tau\acute{\omicron}\varsigma$, $\acute{\eta}$, $\omicron\nu$, loosened or capable of being loosened.
 $\lambda\nu\text{-}\tau\acute{\epsilon}\omicron\varsigma$, α , $\omicron\nu$, deserving to be loosened.

NOTE. All the other tenses of the middle voice are the same as those of the Passive. See §. 141.

CHAPTER XXX.

CONJUGATION OF VERBS WHOSE STEM ENDS IN A MUTE.

§. 200. We here select as a specimen the verb $\tau\acute{\upsilon}\pi\tau\omega$, I strike, with its pure stem $\tau\upsilon\pi$, because it is most easy according to its analogy to conjugate any other regular verb with a stem ending in a

mute. As its stem is strengthened in the present, it has the additional advantage of 'admitting the formation of the second aorist, perfect, and future. The learner, however, must not suppose that *τύπτω* actually has all the tenses and forms here exhibited; in some points it is even irregular; but notwithstanding this, it is customary to exhibit in this verb all the possible forms of a complete regular verb.

ACTIVE VOICE.

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>Present.</i> Sing. <i>τύπτω</i> , I strike <i>τύπτει</i> -ς <i>τύπτει</i> -ν	<i>τύπτω</i> <i>τύπτει</i> -ς <i>τύπτει</i> -ν	<i>τύπτω</i> -ι-μι <i>τύπτει</i> -ι-ς <i>τύπτει</i> -ι	— <i>τύπτει</i> -ε <i>τύπτει</i> -έ-τω	<i>τύπτει</i> -ν	<i>τύπτων</i> , <i>τύπτουσα</i> , <i>τύπτων</i>
Dual — <i>τύπτει</i> -ε-τον <i>τύπτει</i> -ε-τον	<i>τύπτει</i> -η-τον <i>τύπτει</i> -η-τον	— <i>τύπτει</i> -οι-τον <i>τύπτει</i> -οί-την	— <i>τύπτει</i> -ε-τω <i>τύπτει</i> -έ-τω		
Plur. <i>τύπτει</i> -ο-μεν <i>τύπτει</i> -ε-τε <i>τύπτει</i> -ουσι(ν)	<i>τύπτει</i> -ω-μεν <i>τύπτει</i> -η-τε <i>τύπτει</i> -ω-σι(ν)	<i>τύπτει</i> -οι-μεν <i>τύπτει</i> -οι-τε <i>τύπτει</i> -οι-εν	— <i>τύπτει</i> -ε-τε <i>τύπτει</i> -έ-τωσα or <i>τύπτει</i> -ό-τω		
<i>Imperf.</i> Sing. <i>ἔ-τυπτε</i> -ο-ν, I was stri- <i>ἔ-τυπτε</i> -ε-ς [king <i>ἔ-τυπτε</i> -ε(ν)					
Dual — <i>ἔ-τυπτε</i> -ε-τον <i>ἔ-τυπτε</i> -ε-την					

ACTIVE VOICE (continued).

INDICATIVE. <i>Imperf.</i> Plur. ἔ-τύπτ-ο-μεν ἔ-τύπτ-ε-τε ἔ-τύπτ-ον	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>Perf. I.</i> Sing. τέ-τύπ-α, I have struck τέ-τύπ-ας τέ-τύπ-ε Dual — τέ-τύπ-α-τον τέ-τύπ-α-τον Plur. τέ-τύπ-α-μεν τέ-τύπ-α-τε τέ-τύπ-α-σι(ν)	τέ-τύπ-ω τέ-τύπ-ῃ-ς τέ-τύπ-ῃ — τέ-τύπ-ῃ-τον τέ-τύπ-ῃ-τον τέ-τύπ-ω-μεν τέ-τύπ-ῃ-τε τέ-τύπ-ω-σι(ν)	τέ-τύπ-οιμι τέ-τύπ-οις τέ-τύπ-οι — τέ-τύπ-οι-τον τέ-τύπ-οι-την τέ-τύπ-οι-μεν τέ-τύπ-οι-τε τέ-τύπ-οι-εν	— τέ-τύπ-ε τέ-τύπ-έτω, &c like the present	τέ-τύπ-έναι	τέ-τύπ-ώς, τέ-τύπ-υῖα, τέ-τύπ-ός.
<i>Plpf. I.</i> Sing. ἔτε-τύπ-ειν, I had ἔτε-τύπ-εις [struck ἔτε-τύπ-ει Dual — ἔτε-τύπ-ει-τον ἔτε-τύπ-ει-την Plur. ἔτε-τύπ-ει-μεν ἔτε-τύπ-ει-τε ἔτε-τύπ-ει-σαν, or εσαν					
<i>Perf. II.</i> Sing. τέ-τυπ-α, I have struck τέ-τυπ-ας τέ-τυπ-ε	τέ-τύπ-ω, &c. like Perfect I.	τέ-τύπ-οιμι, like Perfect I.	τέ-τυπ-ε, &c. like the Pres.	τέ-τυπ-έναι	τέ-τυπ-ώς, υῖα,ός

<i>Perf. II. Dual.</i> — τε-τύπ-ατον τε-τύπ-ατον Plur. τε-τύπ-αμεν τε-τύπ-ατε τε-τύπ-ασι(ν)						
<i>Plpf. II. Sing.</i> ἔτε-τύπ-ειν, I had struck ἔτε-τύπ-εις ἔτε-τύπ-ει Dual — ἔτε-τύπ-ειτον ἔτε-τύπ-είτην Plur. ἔτε-τύπ-εμεν ἔτε-τύπ-ετε ἔτε-τύπ-εσαν, or εσαν						
<i>Future, Sing.</i> τύπω, I shall strike τύψεις τύψει Dual — τύψετον τύψετον Plur. τύπομεν τύψετε τύψουσι(ν)	τύποιμι- τύποις τύποι — τύποιτον τύποιτήν τύπομεν τύψοιτε τύψουεν	τύψειν				τύπων, ουσα, ον

ACTIVE VOICE (continued).

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>Aor. I. Sing.</i> ἔ-τυψα, I struck ἔ-τυψας ἔ-τυψε(ν)	τύψω τύψῃς τύψῃ	τύψαιμι τύψαις, εἰας τύψαι, εἰε(ν)	— τύψον τυψάτω	τύψαι	τύψας, τύψας- σα, τύψαν
<i>Dual</i> — ἔ-τύψατον ἔ-τύψατην	— τύψῃτον τύψῃτην	— τύψαιτον τύψαίτην	— τύψατον τυψάτω		
<i>Plur.</i> ἔ-τύψαμεν ἔ-τύψατε ἔ-τυψαν	τύψωμεν τύψῃτε τύψωσι(ν)	τύψαιμεν τύψαίτε τύψαιεν, εἰαν	— τύψατε τυψάτωσαν, οἱ τυψάντων		
<i>Aor. II. Sing.</i> ἔ-τυπ-ο-ν, I struck ἔ-τυπ-ε-ς ἔ-τυπ-ε(ν)	τύπ-ω τυπ-ῃς &c. like the Pres.	τύπ-οι-μι τυπ-οι-ς, &c. like the Pres.	— τύπ-ε τυπ-έ-τω, &c. like the Pres.	τυπ-εῖν	τυπ-ών, τυπ- ούσα, τυπ-όν
<i>Dual</i> — ἔ-τύπ-ε-τον ἔ-τυπ-έ-την					
<i>Plur.</i> ἔ-τύπ-ο-μεν ἔ-τύπ-ε-τε ἔ-τυπ-ον					

PASSIVE VOICE.

<i>Present Sing.</i>	I am	τύπ-ε-μαι, struck	τύπ-ε-ται	τύπ-ε-μαι	τύπ-ε-ται
τύπ-ε-μαι, or ἡ	τύπ-ε-μαι	τύπ-ε-μαι	τύπ-ε-ται	τύπ-ε-ται	τύπ-ε-ται

<p><i>Present, Dual</i> τυπτ-ό-μεθιν τυπτ-ε-σθιν τυπτ-η-σθιν Plur. τυπτ-ό-μεθια τυπτ-ε-σθιε τυπτ-ο-νται</p>	<p>τυπτ-ώ-μεθιν τυπτ-η-σθιν τυπτ-η-σθιν τυπτ-ω-μεθια τυπτ-η-σθιε τυπτ-ω-νται</p>	<p>τυπτ-οί-μεθιν τυπτ-οί-σθιν τυπτ-οί-σθην τυπτ-οί-μεθια τυπτ-οί-σθιε τυπτ-οί-ντο</p>	<p>— τυπτ-ε-σθιν τυπτ-ε-σθιν — τυπτ-ε-σθιε τυπτ-ε-σθιω- σαν, σθιν</p>		
<p><i>Imperf. Sing.</i> ἐ-τυπτ-ό-μην, I was ἐ-τύπτου [struck] ἐ-τυπτ-ε-το Dual ἐ-τυπτ-ό-μεθιν ἐ-τύπτε-ε-σθιν ἐ-τυπτ-ε-σθην Plur. ἐ-τυπτ-ό-μεθια ἐ-τύπτε-ε-σθιε ἐ-τύπτε-ο-ντο</p>					
<p><i>Perfect. Sing.</i> τέ-τυμ-μαι, I have been τέ-τυψαι [struck] τέ-τυπ-ται Dual τέ-τύμ-μεθιν τέ-τυφ-θιν τέ-τυφ-θιν Plur. τέ-τύμ-μεθια τέ-τυφ-θιε τέ-τυμ-μέντοι (αι, α) εἰσίν(ν)</p>	<p>τέ-τυμ-μένος ω, see §. 179, n. 2. \</p>	<p>τέ-τυμ-μένος εἴην, see §. 179 n. 2.</p>	<p>— τέ-τυψο τέ-τύφ-θιν — τέ-τυφ-θιν τέ-τύφ-θιν — τέ-τυφ-θιε τέ-τύφ-θιω- σαν, or θιν</p>	<p>τέ-τύφ-θαι</p>	<p>τέ-τυμ-μένος, η, ον</p>

PASSIVE VOICE (continued).

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIP.
<i>Pluperf. Sing.</i> $\xi\tau\epsilon\text{-}\tau\acute{\upsilon}\mu\text{-}\mu\text{-}\eta\eta\nu$, I had been struck $\xi\tau\acute{\epsilon}\text{-}\tau\nu\psi\omicron$ $\xi\tau\acute{\epsilon}\text{-}\tau\nu\pi\text{-}\tau\omicron$ <i>Dual</i> $\xi\tau\epsilon\text{-}\tau\upsilon\mu\text{-}\mu\epsilon\theta\iota\omicron\nu$ $\xi\tau\acute{\epsilon}\text{-}\tau\nu\psi\text{-}\theta\iota\omicron\nu$ $\xi\tau\epsilon\text{-}\tau\upsilon\psi\text{-}\theta\iota\eta\nu$ <i>Plur.</i> $\xi\tau\epsilon\text{-}\tau\upsilon\mu\text{-}\mu\epsilon\theta\iota\alpha$ $\xi\tau\acute{\epsilon}\text{-}\tau\nu\psi\text{-}\theta\iota\epsilon$ [$\eta\sigma\alpha\nu$ $\tau\epsilon\text{-}\tau\nu\mu\text{-}\mu\acute{\epsilon}\theta\iota\omicron\iota$ ($\alpha\iota, \alpha$)					
<i>Fut. I. Sing.</i> $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\mu\alpha\iota$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\epsilon\iota$, $\theta\iota\eta\sigma\eta$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\epsilon\tau\alpha\iota$ <i>Dual</i> $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\mu\epsilon\theta\iota\omicron\nu$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\epsilon\theta\iota\omicron\nu$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\epsilon\theta\iota\omicron\nu$ <i>Plur.</i> $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\mu\epsilon\theta\iota\alpha$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\epsilon\theta\iota\epsilon$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\nu\tau\alpha\iota$		$\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\mu\eta\nu$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\omicron$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\tau\omicron$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\mu\epsilon\theta\iota\omicron\nu$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\epsilon\theta\iota\omicron\nu$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\theta\iota\eta\nu$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\mu\epsilon\theta\iota\alpha$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\epsilon\theta\iota\epsilon$ $\tau\nu\psi\text{-}\theta\iota\eta\sigma\omicron\iota\tau\omicron$		$\tau\nu\psi\text{-}\theta\iota\eta\sigma\epsilon\text{-}$ $\sigma\theta\iota\alpha\iota$	$\tau\nu\psi\text{-}\theta\iota\eta\sigma\acute{\omicron}\text{-}$ $\mu\epsilon\nu\omicron\varsigma, \eta,$ $\omicron\nu$
<i>Aor. I. Sing.</i> $\xi\text{-}\tau\acute{\upsilon}\psi\text{-}\theta\iota\eta\nu$, I was $\xi\text{-}\tau\acute{\upsilon}\psi\text{-}\theta\iota\eta\varsigma$ [struck $\xi\text{-}\tau\acute{\upsilon}\psi\text{-}\theta\iota\eta$	$\tau\nu\psi\text{-}\theta\iota\tilde{\omega}$ $\tau\nu\psi\text{-}\theta\iota\tilde{\eta}\varsigma$ $\tau\nu\psi\text{-}\theta\iota\tilde{\eta}$	$\tau\nu\psi\text{-}\theta\iota\epsilon\iota\eta\nu$ $\tau\nu\psi\text{-}\theta\iota\epsilon\iota\eta\varsigma$ $\tau\nu\psi\text{-}\theta\iota\epsilon\iota\eta$	— $\tau\acute{\upsilon}\psi\text{-}\theta\iota\eta\tau\epsilon$ $\tau\nu\psi\text{-}\theta\iota\eta\tau\omega$	$\tau\nu\psi\text{-}\theta\iota\eta\tau\alpha\iota$	$\tau\nu\psi\text{-}\theta\iota\epsilon\iota\varsigma,$ $\tau\nu\psi\text{-}\theta\iota\epsilon\iota\sigma\alpha,$ $\tau\nu\psi\text{-}\theta\iota\epsilon\nu$

Aor. I. Dual Plur.	ἐ-τυφ-θητον ἐ-τυφ-θητην ἐ-τύφ-θημεν ἐ-τύφ-θητε ἐ-τύφ-θησαν	— — — — —	— — — — —	— — — — —	— — — — —	— — — — —
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Fut. II Sing.	τυπ-ήσομαι τυπ-ήσει or ήση, &c. like Future I.	— — —	— — —	— — —	— — —	— — —
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Aor. II. Sing.	ἐ-τύπ-ην ἐ-τύπ-ης, &c. like Aorist I.	— — —	— — —	— — —	— — —	— — —
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
Fut. III. Sing.	τε-τύψομαι, I shall have been struck τε-τύψει, or η τε-τύψεται, &c. like Future I.	— — —	— — —	— — —	— — —	— — —
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—

MIDDLE VOICE.

Future Sing.	τύψομαι τύψει or η τύψεται, &c. like the Present Pass.	— — —	— — —	— — —	— — —	— — —
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—
	—	—	—	—	—	—

MIDDLE VOICE (continued).

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>Aor. I. Sing.</i> ἑ-τυψάμην ἑ-τύψω ἑ-τύψαιτο	τύψωμαι τύψῃ τύψῃται	τύψαίμην τύψαιο τύψαιτο	— τύψαι τυψάσθι	τύψασθαι	τυψάμενος, ῃ, ον
<i>Dual</i> ἑ-τυψάμεθον ἑ-τύψασθον	τύψωμεθον τύψῃσθον	τύψαίμεθον τύψαισθον	— τύψασθιν	—	—
<i>Plur.</i> ἑ-τυψάμεθια ἑ-τύψασθε ἑ-τύψαντο	τύψωμεθια τύψῃσθια τύψωνται	τύψαίμεθια τύψαισθια τύψαντο	— τύψασθι τυψάσθιν, or τυψάσθων	— τύψασθαι	—
<i>Aor. II. Sing.</i> ἑ-τυπ-ό-μην ἑ-τύπ-ον ἑ-τυπ-ε-το, &c. like Imperf. Pass.	τύπ-ω-μαι τύπ-ῃ τύπ-ῃται &c. like Pres. Pass.	τυπ-οί-μην τυπ-οί-ο τυπ-οί-το &c. like Pres. Pass.	— τυπ-οῦ τυπ-έ-σθιν — τύπ-ε-σθιν τυπ-έ-σθων — τύπ-ε-σθι τυπ-έ-σθιν, or τυπ-έ-σθων	τυπ-έ-σθαι	τυπ-ό-μενος, ῃ, ον

Verbal Adjectives: τυπ-τός and τυπ-τός.

NOTE. On the model of τυπτω, the following may be conjugated as Exercises:

<i>Pres.</i>	<i>Perf.</i>	<i>Fut.</i>	<i>Aorist I. Pass.</i>	<i>Aorist II. Act.</i>	
πέμπω,	πέπομφα,	πέμψω,	ἐπέμψθην,	—,	I send
λείπω,	λείλοιπα,	λείψω,	ἐλείψθην,	ἔλιπον,	I leave
τρύβω,	τέτριψα,	τρίψω,	ἐτρίψθην,	—,	I rub
γράφω,	γέγραφα,	γράψω,	ἐγράψθην,	—,	I write
βλάπτω,	βέβλαφα,	βλάψω,	ἐβλάψθην,	ἔβλαβον,	I hurt
κλέπτω,	κέκλοφα,	κλέψω,	ἐκλέψθην,	ἔκλεπον,	I steal
δίπτω,	ἔδριφα,	δρίψω,	ἔδριψθην,	ἔριπον,	I throw
πλέκω,	πέπλεχα,	πλέξω,	ἐπέλεχθην,	ἔπλεκον,	I twist
ἀλλάσσω,	ἤλλαχα,	ἀλλάξω,	ἤλλαχθην,	ἤλλαγον,	I change
κηρύσσω,	κεκήρυχα,	κηρύξω,	ἐκήρυχθην,	ἐκήρυκον,	I proclaim
πράσσω,	πέπραγα,	πράξω,	ἐπράχθην,	ἔπραγον,	I do
τάσσω,	τέταχα,	τάξω,	ἐτάχθην,	ἔταγον,	I arrange
πέθω,	πέπεικα,	πέσω,	ἐπέσθην,	ἔπιθον,	I persuade
ῥεῖδω,	ῥήρεικα,	ῥείσω,	ῥείσθην,	—,	I lean upon
ἀνύτω,	ἤνυκα,	ἀνύσω,	ἤνυσθην,	—,	I accomplish
κομίζω,	κεκόμικα,	κομίσω,	ἐκομίσθην,	—,	I bring
ἐξετάζω,	ἐξήτακα,	ἐξετάσω,	ἐξητάσθην,	—,	I investigate.

CHAPTER XXXI.

CONJUGATION OF LIQUID VERBS.

§. 201. With reference to Chapt. XXVII, where the peculiarities of liquid verbs have been described, we here subjoin as an example the verb ἀγγέλλω (I announce), giving those tenses in full which present any points of difference from other verbs, the remaining being declined in the same manner as those of λύνω or τύπτω.

ACTIVE VOICE.

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
<i>Present.</i> ἀγγέλλ-ω	ἀγγέλλ-ω	ἀγγέλλ-οι-μι	ἄγγελλ-ε	ἀγγέλλ-ειν	ἀγγέλλ-ων, οὔσα, ον.
<i>Imperfect.</i> ἤγγελλ-ον					
<i>Perfect.</i> ἤγγελ-κα	ἤγγέλ-κω	ἤγγέλ-κοιμι	wanting	ἤγγελ-κέναι	ἤγγελ-κώς, νῖα, ος.
<i>Pluperfect</i> ἤγγέλ-κειν					
<i>Future.</i> Sing. ἀγγέλ-ῶ ἀγγέλ-εις ἀγγέλ-εῖ Dual — ἀγγέλ-εῖτον ἀγγέλ-εῖτον Plur. ἀγγέλ-οῦμεν ἀγγέλ-εῖτε ἀγγέλ-οῦσαι(ν)	ἀγγέλ-ῶ ἀγγέλ-εις ἀγγέλ-εῖ — ἀγγέλ-οῖτον ἀγγέλ-οῖτην ἀγγέλ-οῦμεν ἀγγέλ-οῖτε ἀγγέλ-οῖεν	ἀγγέλ-οῖμι ἀγγέλ-οῖς ἀγγέλ-οῖ — ἀγγέλ-οῖτον ἀγγέλ-οῖτην ἀγγέλ-οῦμεν ἀγγέλ-οῖτε ἀγγέλ-οῖεν		ἀγγελ-εῖν	ἀγγελ-ῶν, οὔ- σα, οὐν, ge- nit. ἀγγελ- οῦντος
<i>Aor. I.</i> Sing. ἤγγελ-α ἤγγελ-ας ἤγγελ-ε, &c.	ἀγγέλ-ω ἀγγέλ-ης ἀγγέλ-η &c.	ἀγγέλ-αιμι ἀγγέλ-αις ἀγγέλ-αι &c.	— ἄγγελ-ον ἀγγελ-ά-τω &c.	ἀγγεῖλαι	ἀγγέλ-ας, ασα, αν.
<i>Aorist II.</i> ἤγγελ-ον	ἀγγέλ-ω	ἀγγέλ-οιμι	ἄγγελ-ε	ἀγγελ-εῖν	ἀγγελ-ῶν, οὔ- σα, ον.

NOTE. Instead of ἀγγελοῦμι, &c. in the optative of the future, we also find the form ἀγγελοῖην, ἀγγελοῖης, ἀγγελοῖη &c. This termination is often found in liquid verbs, contracted verbs, and in those in μι, sometimes also in the perfect of other verbs, as πεφωγούην, and in the second Aorist of ἔχω, σχοίην.

PASSIVE VOICE.

INDICATIVE.		SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIPLE.
	ἀγγέλλ-ο-μαι					
<i>Present.</i>	ἀγγέλλ-ο-μαι	ἀγγέλλ-ω-μαι	ἀγγελλ-οίμ-ην	ἀγγέλλ-ον	ἀγγέλλ-ε-σθαι	ἀγγελλ-ό-με- νος, η, ον
<i>Imperfect.</i>	ἡγγελλ-ό-μην					
<i>Perfect</i>	ἡγγελ-μαι ἡγγελ-σαι ἡγγελ-ται, &c.	ἡγγελ-μένος, (η, ον) ὦ	ἡγγελ-μένος, (η, ον) εἴην	— ἡγγελ-σο ἡγγέλ-θω &c.	ἡγγέλ-θαι	ἡγγελ-μένος, η, ον
<i>Pluperfect.</i>	ἡγγέλ-μην ἡγγελ-σο ἡγγελ-το, &c.					
<i>Future I.</i>	ἀγγελ-θήσομαι		ἀγγελ-θήσοί- μην		ἀγγέλ-θήσε- σθαι	ἀγγελ-θήσό- μενος, η, ον
<i>Aorist I.</i>	ἡγγέλ-θην	ἀγγελ-θῶ	ἀγγελ-θείην	ἀγγέλ-θῃτι	ἀγγελ-θήναι	ἀγγελ-θείς, εἶσα, ἐν
<i>Future II.</i>	ἀγγελ-ήσομαι		ἀγγελ-ησοίμην		ἀγγελ-ήσεσθαι	ἀγγελ-ησό- μενος

CHAPTER XXXII.

CONTRACTED VERBS IN $\acute{\epsilon}\omega$, $\acute{\alpha}\omega$, AND $\acute{\omicron}\omega$.

§. 202. These verbs admit of contraction only in the Present and Imperfect of all voices and moods: all the other tenses are conjugated like those of other verbs, for which reason we shall only give their first persons singular. As to the rules of contraction, see Chapt. VII. Compare also Chapt. XXVI. We select the verbs $\piοιέω$, I make; $τιμάω$, I honour, and $μισθόω$, I let out for hire.

ACTIVE VOICE.

PRESENT.

Indicative.

Sing.	$\piοιέ-ω$, $\piοιῶ$ $\piοιέ-εις$, $\piοιεῖς$ $\piοιέ-ει$, $\piοιῇ$	$\piιμά-ω$, $\piιμῶ$ $\piιμά-εις$, $\piιμᾶς$ $\piιμά-ει$, $\piιμᾷ$	$μισθό-ω$, $μισθῶ$ $μισθό-εις$, $μισθοῖς$ $μισθό-ει$, $μισθοῖ$
Dual	—	—	—
Plur.	$\piοιέ-ε-τον$, $\piοιεύ-ον$ $\piοιέ-ε-τον$, $\piοιεύ-ον$ $\piοιέ-ο-μεν$, $\piοιονῶμεν$ $\piοιέ-ε-τε$, $\piοεῖτε$ $\piοιέ-ονσι(ν)$, $\piοιονῶσι(ν)$	$\piιμά-ε-τον$, $\piιμά-τον$ $\piιμά-ε-τον$, $\piιμά-τον$ $\piιμά-ο-μεν$, $\piιμῶμεν$ $\piιμά-ε-τε$, $\piιμᾶτε$ $\piιμά-ονσι(ν)$, $\piιμῶσι(ν)$	$μισθό-ε-τον$, $μισθοῦν-ον$ $μισθό-ε-τον$, $μισθοῦν-ον$ $μισθό-ο-μεν$, $μισθοῦμεν$ $μισθό-ε-τε$, $μισθοῦτε$ $μισθό-ονσι(ν)$, $μισθοῦσι(ν)$

Subjunctive.

Sing.	$\piοιέ-ω$, $\piοιῶ$ $\piοιέ-ης$, $\piοιῇς$ $\piοιέ-η$, $\piοιῇ$	$\piιμά-ω$, $\piιμῶ$ $\piιμά-ης$, $\piιμᾶς$ $\piιμά-η$, $\piιμᾷ$	$μισθό-ω$, $μισθῶ$ $μισθό-ης$, $μισθοῖς$ $μισθό-η$, $μισθοῖ$
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ACTIVE VOICE (continued).

Subjunctive.

Dual

ποιέ-η-τον, ποιή-τον
 ποιέ-η-τον, ποιή-τον
 Plur. ποιέ-ω-μεν, ποιῶμεν
 ποιέ-η-τε, ποιή-τε
 ποιέ-ωσι(ν), ποιῶσι(ν)

Optative.

Sing.

ποιέ-οιμι, ποιεύμην
 ποιέ-οις, ποιεύσιν
 ποιέ-οι, ποιεύσιν

Dual

ποιέ-οι-τον, ποιεύσιν
 ποιέ-οί-την, ποιεύσιν
 Plur. ποιέ-οι-μεν, ποιεύμεν
 ποιέ-οι-τε, ποιεύτε
 ποιέ-οι-εν, ποιεύεν

The Attic form is:

ποιούην, ποιούης, ποιούη, ποιού-
 οίητον, ποιούήτην, ποιούή-
 μεν, ποιούητε, (ποιούησαν).

Imperative.

Sing.

ποιέ-ε, ποίει

Dual

ποιέ-έ-τω, ποιεῖτω
 ποιέ-ε-τον, ποιεῖτον
 ποιέ-έ-των, ποιεῖτων

PRESENT.

τιμά-η-τον, τιμά-τον
 τιμά-η-τον, τιμά-τον
 τιμά-ω-μεν, τιμάμεν
 τιμά-η-τε, τιμάτε
 τιμά-ωσι(ν), τιμάσι(ν)

τιμά-οιμι, τιμάμην
 τιμά-οις, τιμάσιν
 τιμά-οι, τιμάσιν

τιμά-οι-τον, τιμά-τον
 τιμά-οί-την, τιμά-την
 τιμά-οι-μεν, τιμάμεν
 τιμά-οι-τε, τιμάτε
 τιμά-οι-εν, τιμά-εν

The Attic form is:

τιμά-η-ν, τίμης, τίμη, τίμητον, τίμη-
 τήν, τίμημεν, τίμητε, (τίμησαν)

τιμά-ε, τίμα
 τιμά-έ-τω, τιμάτω
 τιμά-ε-τον, τιμά-τον
 τιμά-έ-των, τιμά-των

μισθί-η-τον, μισθί-τον
 μισθί-η-τον, μισθί-τον
 μισθί-ω-μεν, μισθί-μεν
 μισθί-η-τε, μισθί-τε
 μισθί-ωσι(ν), μισθί-σι(ν)

μισθί-οιμι, μισθί-μην
 μισθί-οις, μισθί-σιν
 μισθί-οι, μισθί-σιν

μισθί-οι-τον, μισθί-τον
 μισθί-οί-την, μισθί-τήν
 μισθί-οι-μεν, μισθί-μεν
 μισθί-οι-τε, μισθί-τε
 μισθί-οι-εν, μισθί-εν

The Attic form is:

μισθί-οίην, οίης, οίη, οίητον, οίη-
 τήν, οίημεν, οίητε, (οίησαν).

μισθί-ο-ε, μισθίον
 μισθί-έ-τω, μισθίοντω
 μισθί-ε-τον, μισθίοντον
 μισθί-έ-των, μισθίοντων

Plur. ποιέ-ε-τε, ποιεῖτε ποιε-ό-ντων, ποιοῦντων or ποιε-έ-τωνθεν, ποιεύτωνθεν	τιμᾶ-ε-τε, τιμᾶτε τιμᾶ-ό-ντων, τιμᾶντων, or τιμᾶ-έ-τωνθεν, τιμᾶτωνθεν	μυσειό-ε-τε, μυσειοῦντες μυσειο-ό-ντων, μυσειοῦντων, or μυσειο-έ-τωνθεν, μυσειοῦντωνθεν
<i>Infinitive.</i>		
<i>Participle.</i>		
ποιέ-ειν, ποιεῖν ποιέ-ων, ποιεῶν ποιέ-οντα, ποιοῦντα ποιέ-ον, ποιοῦν, gen. ποιοῦντος	τιμᾶ-ειν, τιμᾶν τιμᾶ-ων, τιμᾶν τιμᾶ-οντα, τιμᾶντα τιμᾶ-ον, τιμᾶν, gen. τιμᾶντος	μυσειό-ειν, μυσειοῦν μυσειό-ων, μυσειῶν μυσειό-οντα, μυσειοῦντα μυσειό-ον, μυσειοῦν, gen. μυσειοῦντος
Sing. ἐ-ποιέ-ον, ἐποιοῦν ἐ-ποιέ-εσ, ἐποιεῖς ἐ-ποιέ-ε, ἐποίει	ἐ-τίμᾶ-ον, ἐτίμῳ ἐ-τίμᾶ-εσ, ἐτίμῳς ἐ-τίμᾶ-ε, ἐτίμᾳ	ἐ-μυσειοῦ-ον, ἐμυσειοῦν ἐ-μυσειο-εσ, ἐμυσειοῦς ἐ-μυσειο-ε, ἐμυσειοῦ
Dual		
Plur. ἐ-ποιέ-ε-τον, ἐποιεῖτον ἐ-ποιέ-έ-την, ἐποιεῖτην ἐ-ποιέ-ο-μεν, ἐποιοῦμεν ἐ-ποιέ-ε-τε, ἐποιεῖτε ἐ-ποιέ-ον, ἐποιοῦν.	ἐ-τιμᾶ-ε-τον, ἐτιμᾶτον ἐ-τιμᾶ-έ-την, ἐτιμᾶτην ἐ-τιμᾶ-ο-μεν, ἐτιμᾶμεν ἐ-τιμᾶ-ε-τε, ἐτιμᾶτε ἐ-τιμᾶ-ον, ἐτίμῳν	ἐ-μυσειό-ε-τον, ἐμυσειοῦτον ἐ-μυσειο-έ-την, ἐμυσειοῦτην ἐ-μυσειό-ο-μεν, ἐμυσειοῦμεν ἐ-μυσειό-ε-τε, ἐμυσειοῦτε ἐ-μυσειο-ον, ἐμυσειοῦν.

The following four tenses are conjugated like the corresponding tenses of λύνω: —

Perf. πε-ποιή-κα	με-μύσχω-κα
Plpf. ἐπε-ποιή-κειν	ἐμε-μύσχω-κειν
Fut. ποιή-σω	μύσχω-σω
Aor. ἐ-ποιή-σα	ἐ-μύσχω-σα

PASSIVE VOICE.

PRESENT.

Indicative.

Sing. ποιέ-ο-μαι, ποιοῦμαι

ποιέ-ει or η, ποιεῖ, or ἦ

ποιέ-ε-ται, ποιεῖται

Dual ποιε-ό-μεθιν, ποιοῦμεθιν

ποιέ-ε-σθιν, ποιεῖσθιν

Plur. ποιέ-ε-σθιν, ποιεῖσθιν

Plur. ποιε-ό-μεθιν, ποιοῦμεθιν

ποιέ-ε-σθις, ποιεῖσθις

ποιε-ο-νται, ποιοῦνται

Subjunctive.

Sing. ποιέ-ω-μαι, ποιωῖμαι

ποιέ-η, ποιῇ

ποιέ-η-ται, ποιῇται

Dual ποιε-ώ-μεθιν, ποιωῖμεθιν

ποιέ-η-σθιν, ποιῇσθιν

Plur. ποιέ-η-σθιν, ποιῇσθιν

Plur. ποιε-ώ-μεθιν, ποιωῖμεθιν

ποιέ-η-σθις, ποιῇσθις

ποιε-ώ-νται, ποιωῖνται

Optative.

Sing. ποιε-οί-μην, ποιοίμην

ποιέ-οι-ο, ποιοίῳ

ποιέ-οι-το, ποιοίτο

Dual ποιε-οί-μεθιν, ποιοίμεθιν

τιμέ-ο-μαι, τιμῶμαι

τιμέ-ει or η, τιμῇ

τιμέ-ε-ται, τιμᾶται

τιμέ-ό-μεθιν, τιμῶμεθιν

τιμέ-ε-σθιν, τιμᾶσθιν

τιμέ-ε-σθιν, τιμᾶσθιν

τιμέ-ό-μεθιν, τιμῶμεθιν

τιμέ-ε-σθις, τιμᾶσθις

τιμέ-ο-νται, τιμῶνται

τιμέ-ω-μαι, τιμῶμαι

τιμέ-η, τιμῇ

τιμέ-η-ται, τιμᾶται

τιμέ-ώ-μεθιν, τιμῶμεθιν

τιμέ-η-σθιν, τιμᾶσθιν

τιμέ-η-σθιν, τιμᾶσθιν

τιμέ-ώ-μεθιν, τιμῶμεθιν

τιμέ-η-σθις, τιμᾶσθις

τιμέ-ω-νται, τιμῶνται

τιμέ-οί-μην, τιμῶμην

τιμέ-οι-ο, τιμῶῳ

τιμέ-οι-το, τιμῶτο

τιμέ-οί-μεθιν, τιμῶμεθιν

μυθί-ο-μαι, μυθιόμαι

μυθί-ει or η, μυθιό

μυθί-ε-ται, μυθιόνται

μυθί-ό-μεθιν, μυθιόνμεθιν

μυθί-ε-σθιν, μυθιόνσθιν

μυθί-ε-σθιν, μυθιόνσθιν

μυθί-ό-μεθιν, μυθιόνμεθιν

μυθί-ε-σθις, μυθιόνσθις

μυθί-ο-νται, μυθιόνται

μυθί-ω-μαι, μυθιῶμαι

μυθί-η, μυθιῷ

μυθί-η-ται, μυθιῶται

μυθί-ώ-μεθιν, μυθιῶμεθιν

μυθί-η-σθιν, μυθιῶσθιν

μυθί-η-σθιν, μυθιῶσθιν

μυθί-ώ-μεθιν, μυθιῶμεθιν

μυθί-η-σθις, μυθιῶσθις

μυθί-ω-νται, μυθιῶνται

μυθί-οί-μην, μυθιόμην

μυθί-οι-ο, μυθιόῳ

μυθί-οι-το, μυθιότο

μυθί-οί-μεθιν, μυθιόμεθιν

ποιέ-οι-σθιν, ποιοῦσθιν Plur. ποιε-οί-μεθια, ποιοῦμεθια ποιέ-οι-σθιε, ποιοῦσθιε ποιέ-οι-ντο, ποιοῦντο	τιμá-οι-σθιν, τιμῶσθιν τιμá-οί-σθην, τιμῶσθην τιμá-οί-μεθια, τιμῶμεθια τιμá-οι-σθιε, τιμῶσθιε τιμá-οι-ντο, τιμῶντο	μυσθί-οι-σθιν, μυσθίσθιν μυσθί-οί-σθην, μυσθίσθην μυσθί-οί-μεθια, μυσθί-οῦμεθια μυσθί-οι-σθιε, μυσθί-οῖσθιε μυσθί-οι-ντο, μυσθίσθιντο
Imperative. Sing. ποιέ-ον, ποιοῦ Dual ποιέ-ε-σθιω, ποιοῦσθιω Plur. ποιέ-ε-σθιων, ποιοῦσθιων ποιέ-ε-σθιε, ποιοῦσθιε ποιέ-ε-σθιωσαν, ποιοῦσθιωσαν, or ποιοε-έ-σθιων, ποιοῦσθιων.	τιμá-ον, τιμῶ, τιμá-έ-σθιω, τιμῶσθιω τιμá-ε-σθιν, τιμῶσθιν τιμá-έ-σθιων, τιμῶσθιων τιμá-ε-σθιε, τιμῶσθιε τιμá-έ-σθιωσαν, τιμῶσθιωσαν, or τιμá-ε-σθιων, τιμῶσθιων	μυσθί-ο-ον, μυσθίσθι μυσθί-ο-έ-σθιω, μυσθίσθιω μυσθί-ο-ε-σθιν, μυσθίσθιν μυσθί-ο-έ-σθιων, μυσθίσθιων μυσθί-ο-ε-σθιε, μυσθίσθιε μυσθί-ο-έ-σθιωσαν, μυσθίσθιωσαν or μυσθί-ο-έ-σθιων, μυσθίσθιων.
Infinitive. ποιέ-ε-σθια, ποιοῦσθια	τιμá-ε-σθια, τιμῶσθια	μυσθί-ο-ε-σθια, μυσθίσθια.
Participle. ποιε-ό-μενος, ποιοῦμένος	τιμá-ό-μενος, τιμῶμένος	μυσθί-ο-ό-μενος, μυσθίσθι-ο-ος.
Sing. έ-ποιε-ό-μην, έ-ποιοῦμην έ-ποιέ-ον, έ-ποιοῦ έ-ποιέ-ε-το, έ-ποιεῖτο	έ-τιμá-ό-μην, έ-τιμῶμην έ-τιμá-ον, έ-τιμῶ έ-τιμá-ε-το, έ-τιμῶτο	έ-μυσθί-ο-ό-μην, έ-μυσθίσθι-ο-ος έ-μυσθί-ο-ον, έ-μυσθίσθι έ-μυσθί-ο-ε-το, έ-μυσθί-ο-ντο
Dual έ-ποιε-ό-μεσθιν, έ-ποιοῦμεσθιν έ-ποιέ-ε-σθιν, έ-ποιεῖσθιν	έ-τιμá-ό-μεσθιν, έ-τιμῶμεσθιν έ-τιμá-ε-σθιν, έ-τιμῶσθιν	έ-μυσθί-ο-ό-μεσθιν, έ-μυσθίσθι-ο-ος έ-μυσθί-ο-ε-σθιν, έ-μυσθίσθι-ο-ον
Plur. έ-ποιε-έ-σθην, έ-ποιεῖσθην έ-ποιε-ό-μεθια, έ-ποιοῦμεθια έ-ποιέ-ε-σθιε, έ-ποιεῖσθιε έ-ποιέ-ο-ντο, έ-ποιοῦντο	έ-τιμá-έ-σθην, έ-τιμῶσθην έ-τιμá-ό-μεθια, έ-τιμῶμεθια έ-τιμá-ε-σθιε, έ-τιμῶσθιε έ-τιμá-ο-ντο, έ-τιμῶντο	έ-μυσθί-ο-έ-σθην, έ-μυσθίσθι-ο-ος έ-μυσθί-ο-ό-μεθια, έ-μυσθίσθι-ο-ος έ-μυσθί-ο-ε-σθιε, έ-μυσθίσθι-ο-ον έ-μυσθί-ο-ο-ντο, έ-μυσθίσθι-ο-ντο.

The following five tenses and the whole of the middle voice are conjugated like the corresponding tenses of λύω: —

Perfect.

πε-ποίη-μαι	τε-τίμη-μαι	με-μίσθω-μαι
πε-ποίη-σαι	τε-τίμη-σαι	με-μίσθω-σαι
πε-ποίη-ται	τε-τίμη-ται	με-μίσθω-ται
&c.	&c.	&c.

Pluperfect.

ἔπε-ποίη-μην	ἔτε-τιμή-μην	ἔμε-μισθώ-μην
ἔπε-ποίη-σο	ἔτε-τίμη-σο	ἔμε-μίσθω-σο
ἔπε-ποίη-το	ἔτε-τίμη-το	ἔμε-μίσθω-το
&c.	&c.	&c.

Future I.

ποιη-θήσομαι	τιμη-θήσομαι	μισθω-θήσομαι
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Aorist I.

ἔ-ποιή-θην	ἔ-τιμή-θην	ἔ-μισθώ-θην
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Future III.

πε-ποιή-σομαι	τε-τιμή-σομαι	με-μισθώ-σομαι
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MIDDLE VOICE.

Future.

ποιή-σομαι	τιμή-σομαι	μισθώ-σομαι
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Aorist I.

ἔ-ποιη-σάμην	ἔ-τιμη-σάμην	ἔ-μισθω-σάμην
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Verbal Adjectives:

ποιη-τός	τιμη-τός	μισθω-τός
ποιη-τέος	τιμη-τέος	μισθω-τέος.

NOTE. Attic writers, both in prose and verse, always employ the contracted forms of these verbs. Respecting those which do not admit of contraction throughout, see §. 188, n. 1.

CHAPTER XXXIII.

REGULAR VERBS IN μι.

§. 203. Verbs in μι are not very numerous, but are the most ancient, and have preserved the original form of Greek verbs more perfectly than those in ω. The μ is the

sign of the first person, and the *ι* is only a euphonic addition. All verbs in *μι* have a stem ending in one of the vowels *ε*, *α*, *ο* or *υ*. Their conjugation differs from that of verbs in *ω* in the present, the imperfect, and generally also in the second aorist.

§. 204. Some stems consisting of a single syllable, take in all the presents and imperfects, a reduplication, consisting of an *ι* preceded by the first consonant of the stem, as *δο*, *δί-δωμι*, *θε*, *τί-θῃμι*; *χρε*, *κί-χρημι*; *πλε*, *πίμ-πλημι*; *πρε*, *πίμ-πρημι*.

NOTE. The last two of the verbs mentioned above insert *μ* after the reduplication for the sake of euphony; but in composition with the prepositions *ἐν* and *σύν*, when they are changed into *ἐμ* and *σύνμ*, the *μ* is dropped, as *ἐμπίπρημι*, *συνπίπλημι*; but *ἐνεπίμπλην* &c.

§. 205. Stems beginning with *στ*, *σπ*, or an aspirated vowel, take for their reduplication an aspirated *ι*, as *στα*, *ἴ-στημι*; *πα*, *ῐ-πταμαι*; *ἐ*, *ἱ-ημι*.

§. 206. The terminations peculiar to this conjugation are: —

μι in the first, and *σι(ν)* in the third person sing. of the present Ind. Act.;

θι in the second person of the Imperat. present, and of the second Aorist active;

ην, *ης*, *η* &c. in the optat. of the Present and second Aorist active;

ναι in the infinitive of the present and second Aorist active;

εῖς, *εῖσα*, *έν*; *ούς*, *οὔσα*, *όν*; *άς*, *ᾶσα*, *άν*; *ύς*, *ῦσα*, *ύν*, in the participles of the Present and second Aorist active.

NOTE. It must, however, be observed that *στῆθι*, the second aorist of *ἵστημι*, is the only instance of a regular verb in *μι* having the termination *θι*. The imperatives of the other verbs are in the present *τίθει*, *λει*, *ἵστη*, *δίδου*, *δείκνυ*, and in the second aorist *θές*, *ῥε*, *δός*, which in compound verbs throw the accent on the penultima, as *ἄφες*, *περὶθες*, *ἀπόδος*.

The imperative ending in *θι* is found also in some second aorists of verbs not ending in *μι* as in *βῆθι* (from *βαίνω*), *γνώθι* (from *γινώσκω*), and also in the perfects *ἔσταθι* (from *ἵστημι*), *δέδιθι* (from *δέδια*), and *ἴσθι* (from *οἶδα*).

§. 207. In the indicatives of the present, in the imperfects and second aorists, the terminations are appended to the stem without the intervention of a connecting vowel; but the vowel of the stem is lengthened in the singular of the present, the imperfect, and the second aorist active, viz. *ε* and *α* are lengthened into *η*, *ο* into *ω*, and *υ* into *ῡ*.

NOTE. The *σ* in the termination *σαι* when preceded by *ε*, *α*, or *ο*, is thrown out regularly in the subjunctive passive and in the subjunctive of the second aorist middle, and the vowels are then contracted (comp. §. 169), but in the present indicative the *σ* is never thrown out, as *τίθειςαι*, *ἵστασαι*, *δίδοςαι*.

The *σ* in the termination *σο* preceded by *ε*, *α*, or *ο*, is thrown out only in the second aorist middle; but in the present imperative and the imperfect it is not customary to throw out the *σ* when preceded by *ε*, as *ἔθεσο*, *ἔθου*; *θεσο*, *θοῡ*; *ἔδοσο*, *ἔδου*; *δόσο*, *δοῡ*; but *ἐτίθεσο*, *τίθεσο* and *ἵτασο* remain unaltered.

§. 208. In the subjunctives of the present and the second aorist the vowels of the stem, *ε*, *α*, and *ο* are contracted with the termination, and the contraction receives the accent.

§. 209. In the optatives of the present and the second aorist, the *ι* peculiar to the optative is placed between the vowel of the stem and the termination, and has the accent.

NOTE. 1. In the plural of the optative active the shortened form is always preferred; but in the second aorist the full forms, with the exception of the third pers. plur., are more commonly used,

NOTE 2. Some verbs in *μι* have certain peculiarities, which require to be noticed separately: —

- a) The verbs *τίθημι*, *ἵημι* and *δίδωμι* make their first aorist active *ἔθηκα*, *ἤκα*, and *ἔδωκα*; comp. §. 161, n. 2. But of these aorists the indicative alone is used. The singular of the indicative of the second aorists *ἔθην*, *ἦν*, and *ἔδων* is not used at all.

- b) The perfects and pluperfects of *ἵστημι* have an aspirated augment, as *ἕστηκα*, *ἕστηκειν* or *εἵστηκειν*, *ἕσταμαι*, *ἕσταμην*. Instead of the full forms of *ἕστηκα* in the dual and plural of the indicative and throughout the other moods, there exist shorter forms, as *ἕστατον*, *ἕσταμεν*, *ἕστατε*, *ἕστασιν*, for *ἕστηκατον*, *ἕστηκαμεν*, *ἕστηκατε*, *ἕστηκασιν*; Pluperf. *ἕστατήν* and *ἕστασαν* for *ἕστηκάτην*, *ἕστήκεσαν*; Subj. *ἕστωμεν*, *ἕστωσιν* for *ἕστήκωμεν*, *ἕστήκωσιν*; Opt. *ἕσταιήν*; Imperat. *ἕσταθι*, *ἕστάτω*, *ἕστατον*; Inf. *ἕσταναι*; Partic. *ἕστως*, *ῶσα*, *ός*, gen. *ἕστωτος*.
- c) A future *ἑστήξω* or *ἑστήξομαι* is sometimes formed from the perfect *ἕστηκα*.
- d) The vowel of the stems of *δίδωμι* and *ἵστημι* remains short in the perfect and pluperfect passive, as *δέδομαι*, *έδεδόμην*; *ἕσταμαι*, *ἕστάμην*. These same verbs together with *τίθημι* and *ἵημι* have the vowel short also in the passive aorists and futures, as *έτέθην*, *έθηναι*, *ἑστάθην*, *έδόθην*, *τεθήσομαι*, *δοθήσομαι*, &c. In all other cases the vowel of the stem is lengthened as in pure contracted verbs; but the perfect of *τίθημι* and *ἵημι* have *ει* instead of *η*, as *τέθεικα*, *τέθειμαι*; *εἶκα*, *εἶμαι*.

§. 210. As the stems of verbs in *μι* end in the vowels *ε*, *α*, *ο*, *υ*, they might have formed verbs in *εω*, *αω*, *οω*, and *υω*, and there are certain forms of verbs in *μι*, which actually presuppose the existence of such verbs.

NOTE 1. Attic writers generally form the singular of the imperfect active of *τίθημι*, *ἵημι*, and *δίδωμι*, in this manner, as *έτιθείς*, *έτιθει* are more frequent than *έτιδεής*, *έτιδεη*; and *έδίδουν*, *έδίδους*, *έδίδου* are used almost exclusively for *έδίδων*, *ως*, *ω*.

NOTE 2. Verbs in *υμι* not only form the subjunctive and optative from a present in *ύω*, but also other parts of the present and imperfect. But in the passive and middle the subjunctive and optative alone are derived from forms in *υω*.

NOTE 3. The verb *ἵστημι*, I cause to stand, or I place, has the intransitive meaning, "I stand", in the perfect, pluperfect, and second aorist active, as *ἕστηκα*, I stand; *εἵστηκειν*, I stood; *ἕστην*, I stepped.

CHAPTER XXXIV.

CONJUGATION OF REGULAR VERBS IN *μι*.

§. 211. The verbs chosen as examples are *τίθῃμι* (stem *θη*), I put; *ἵστημι* (stem *στα*), I place; *δίδωμι* (stem *δο*), I give; *δείκνυμι* (stem *δεικ* and *δεικνυ*), I show.

ACTIVE VOICE.

PRESENT.

Indicative.

Sing.	<i>τί-θη-μι</i>	<i>ἵ-στη-μι</i>	<i>δί-δω-μι</i>	<i>δείκνυ-μι</i>
	<i>τί-θη-ς</i>	<i>ἵ-στη-ς</i>	<i>δί-δω-ς</i>	<i>δείκνυ-ς</i>
	<i>τί-θη-σι(ν)</i>	<i>ἵ-στη-σι(ν)</i>	<i>δί-δω-σι(ν)</i>	<i>δείκνυ-σι(ν)</i>
Dual	—	—	—	—
	<i>τί-θη-τον</i>	<i>ἵ-σταῖ-τον</i>	<i>δί-δο-τον</i>	<i>δείκνυ-τον</i>
	<i>τί-θη-τον</i>	<i>ἵ-σταῖ-τον</i>	<i>δί-δο-τον</i>	<i>δείκνυ-τον</i>
Plur.	<i>τί-θη-μεν</i>	<i>ἵ-σταῖ-μεν</i>	<i>δί-δο-μεν</i>	<i>δείκνυ-μεν</i>
	<i>τί-θη-τε</i>	<i>ἵ-σταῖ-τε</i>	<i>δί-δο-τε</i>	<i>δείκνυ-τε</i>
	<i>τι-θέ-ασι(ν)</i>	<i>ἵ-σταῖ-σι(ν)</i>	<i>δι-δό-ασι(ν)</i>	<i>δεικνύ-ασι(ν)</i>

Subjunctive.

Sing.	<i>τι-θῶ</i>	<i>ἵ-στῶ</i>	<i>δι-δῶ</i>	Regularly formed from <i>δεικνύω</i> .
	<i>τι-θῇ-ς</i>	<i>ἵ-στῇ-ς</i>	<i>δι-δῷ-ς</i>	
	<i>τι-θῇ</i>	<i>ἵ-στῇ</i>	<i>δι-δῷ</i>	
Dual	—	—	—	
	<i>τι-θῇ-τον</i>	<i>ἵ-στῇ-τον</i>	<i>δι-δῶ-τον</i>	
	<i>τι-θῇ-τον</i>	<i>ἵ-στῇ-τον</i>	<i>δι-δῶ-τον</i>	
Plur.	<i>τι-θῶμεν</i>	<i>ἵ-στῶμεν</i>	<i>δι-δῶμεν</i>	
	<i>τι-θῇ-τε</i>	<i>ἵ-στῇ-τε</i>	<i>δι-δῶ-τε</i>	
	<i>τι-θῶσι(ν)</i>	<i>ἵ-στῶσι(ν)</i>	<i>δι-δῶσι(ν)</i>	

Optative.

Sing.	<i>τι-θείην</i>	<i>ἵ-σταίην</i>	<i>δι-δοίην</i>	Regularly formed from <i>δεικνύω</i> .
	<i>τι-θείης</i>	<i>ἵ-σταίης</i>	<i>δι-δοίης</i>	
	<i>τι-θείη</i>	<i>ἵ-σταίη</i>	<i>δι-δοίη</i>	
Dual	—	—	—	
	<i>τι-θείη-τον</i>	<i>ἵ-σταίη-τον</i>	<i>δι-δοίη-τον</i>	
	<i>θείη-τον</i>	<i>σταίη-τον</i>	<i>δοίη-τον</i>	
	<i>τι-θείη-την</i>	<i>ἵ-σταίη-την</i>	<i>δι-δοίη-την</i>	
	<i>θείη-την</i>	<i>σταίη-την</i>	<i>δοίη-την</i>	
Plur.	<i>τι-θείημεν</i>	<i>ἵ-σταίημεν</i>	<i>δι-δοίημεν</i>	
	<i>θείημεν</i>	<i>σταίημεν</i>	<i>δοίημεν</i>	
	<i>τι-θείη-τε</i>	<i>ἵ-σταίη-τε</i>	<i>δι-δοίη-τε</i>	
	<i>θείη-τε</i>	<i>σταίη-τε</i>	<i>δοίη-τε</i>	
	<i>(τι-θείη-σαν)</i>	<i>(ἵ-σταίη-σαν)</i>	<i>(δι-δοίη-σαν)</i>	
	<i>θείεν.</i>	<i>σταίεν.</i>	<i>δοίεν.</i>	

Imperative.

Sing.	(τί-θε-τι)	(ἴ-σταῖ-θι)	(δί-δο-θι)	(δείκνῃ-θι)
	τί-θει	ἴ-στη	δί-δου	δείκνῃ
	τι-θέ-τω	ἴ-στα-τω	δι-δό-τω	δεικνύ-τω
Dual	τί-θε-τον	ἴ-στα-τον	δί-δο-τον	δείκνῃ-τον
	τι-θέ-των	ἴ-στα-των	δι-δό-των	δεικνύ-των
Plur.	τί-θε-τε	ἴ-στα-τε	δί-δο-τε	δείκνῃ-τε
	(τι-θέ-τω-σαν)	(ἴ-στα-τωσαν)	(δι-δό-τωσαν)	(δεικνύ-τω-σαν)
	τι-θέ-ντων.	ἴ-στα-ντων	δι-δό-ντων	δεικνύ-ντων.

Infinitive.

τι-θέ-ναι	ἴ-στα-ναι	δι-δό-ναι	δεικνύ-ναι.
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Participles.

τι-θείς, ἐν-τος	ἴ-στάς, ἄντος	δι-δούς, ὄν-τος	δεικνύς, ὕν-τος
τι-θεῖσα	ἴ-σταῖσα	δι-δοῦσα	δεικνύσα
τι-θέν, θέν-τος	ἴ-σάν, ἄντος	δι-δόν, ὄντος	δεικνύν, ὕν-τος.

IMPERFECT.

Sing.	ἔ-τί-θην	ἴ-στη-ν	(ἔ-δί-δω-ν) δουν	ἔ-δείκνῃ-ν
	(ἔ-τί-θης)	ἴ-στη-ς	(ἔ-δί-δω-ς) δους	ἔ-δείκνῃ-ς
	ἔ-τί-θεις	ἴ-στη	(ἔ-δί-δω) δου	ἔ-δείκνῃ
	(ἔ-τί-θη)			
	ἔ-τί-θει			
Dual	—	—	—	—
	ἔ-τί-θε-τον	ἴ-σταῖ-τον	ἔ-δί-δο-τον	ἔ-δεικνῇ-τον
	ἔ-τι-θέ-την	ἴ-στα-την	ἔ-δι-δό-την	ἔ-δεικνύ-την
Plur.	ἔ-τί-θε-μεν	ἴ-σταῖ-μεν	ἔ-δί-δο-μεν	ἔ-δείκνῃ-μεν
	ἔ-τί-θε-τε	ἴ-σταῖ-τε	ἔ-δί-δο-τε	ἔ-δείκνῃ-τε
	ἔ-τί-θε-σαν	ἴ-σταῖ-σαν	ἔ-δί-δο-σαν	ἔ-δεικνῃ-σαν

SECOND AORIST.

Indicative.

Sing.	(ἔ-θη-ν)	ἔ-στη-ν	(ἔ-δω-ν)	wanting.
	(ἔ-θη-ς)	ἔ-στη-ς	(ἔ-δω-ς)	
	(ἔ-θη)	ἔ-στη	(ἔ-δω)	
Dual	—	—	—	
	ἔ-θε-τον	ἔ-στη-τον	ἔ-δο-τον	
	ἔ-θη-την	ἔ-στη-την	ἔ-δό-την	
Plur.	ἔ-θε-μεν	ἔ-στη-μεν	ἔ-δο-μεν	
	ἔ-θε-τε	ἔ-στη-τε	ἔ-δο-τε	
	ἔ-θη-σαν	ἔ-στη-σαν	ἔ-δο-σαν	

ACTIVE VOICE (continued).

SECOND AORIST.

Subjunctive.

θῶ	στῶ	δῶ	wanting.
θῆ-ς	στῆ-ς	δῶ-ς	
θῆ, &c.	στῆ, &c.	δῶ, &c.	

Optative.

θελῶν	σταίην	δολίην	wanting.
θελῆς	σταίης	δολίης	
θελῆ, &c.	σταίη, &c.	δολίη, &c.	

Imperative.

θές	στῆ-θι	δός	wanting.
θέ-τω	στῆ-τω	δό-τω	
θέ-τον, &c.	στῆ-τον, &c.	δό-τον, &c.	

Infinitive.

θεῖ-ναι	στῆ-ναι	δοῦ-ναι	wanting.
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Participles.

θεῖς	στάς	δούς	wanting.
θεῖσα	στάσα	δούσα	
θέν	σάν	δόν	

The remaining tenses are regularly formed from the stems *θε*, *στα*, *δο*, and *δεικ*, as:

<i>Perf.</i> τέ-θει-κα	ἔ-στη-κα	δέ-δω-κα	δέ-δειχα
<i>Plpf.</i> ἔτε-θείκειν	ἔ- or εἰ-στή-κειν	ἔδε-δώ-κειν	ἔδε-δείχειν
<i>Fut.</i> θή-σω	στή-σω	δώ-σω	δέξω
<i>Aor.I.</i> ἔ-θη-κα	ἔ-στη-σα	ἔ-δω-κα	ἔ-δειξα

NOTE. As to the first aorists of *τίθημι*, *ἵστημι*, and *δί-δωμι*, ending in *κα*, see §. 209. n. 2. a.

PASSIVE VOICE.

PRESENT.

Indicative.

Sing. τί-θε-μαι	ἵ-σταῖ-μαι	δί-δο-μαι	δέικνῶ-μαι
τί-θε-σαι	ἵ-σταῖ-σαι	δί-δο-σαι	δέικνῶ-σαι
(τί-θη)	(ἵ-στα)		
τί-θε-ται	ἵ-σταῖ-ται	δί-δο-ται	δέικνῶ-ται
Dual τι-θέ-μεθον	ἵ-σταῖ-μεθον	δί-δό-μεθον	δέικνῶ-μεθον
τί-θε-σθον	ἵ-σταῖ-σθον	δί-δο-σθον	δέικνῶ-σθον
τί-θε-σθον	ἵ-σταῖ-σθον	δί-δο-σθον	δέικνῶ-σθον
Plur. τι-θέ-μεθα	ἵ-σταῖ-μεθα	δί-δό-μεθα	δέικνῶ-μεθα
τί-θε-σθε	ἵ-σταῖ-σθε	δί-δο-σθε	δέικνῶ-σθε
τί-θε-νται	ἵ-σταῖ-νται	δί-δο-νται	δέικνῶ-νται

Subjunctive.

Sing.	τι-θῶ-μαι	ἰ-στῶ-μαι	δι-δῶ-μαι	Regularly formed from δεικνύω.
	τι-θῇ	ἰ-στῇ	δι-δῷ	
"	τι-θῇ-ται	ἰ-στῇ-ται	δι-δῶ-ται	
Dual	τι-θῶ-μεθον	ἰ-στῶ-μεθον	δι-δῶ-μεθον	
	τι-θῇ-σθον	ἰ-στῇ-σθον	δι-δῶ-σθον	
	τι-θῇ-σθον	ἰ-στῇ-σθον	δι-δῶ-σθον	
Plur.	τι-θῶ-μεθια	ἰ-στῶ-μεθια	δι-δῶ-μεθια	
	τι-θῇ-σθια	ἰ-στῇ-σθια	δι-δῶ-σθια	
	τι-θῶ-νται	ἰ-στῶ-νται	δι-δῶ-νται	

Optative.

Sing.	τι-θελ-μην	ἰ-σταί-μην	δι-δοί-μην	Regularly formed from δεικνύω.
	τι-θελ-ο	ἰ-σταῖ-ο	δι-δοῖ-ο	
	τι-θελ-το	ἰ-σταῖ-το	δι-δοῖ-το	
Dual	τι-θελ-μεθον	ἰ-σταί-μεθον	δι-δοί-μεθον	
	τι-θελ-σθον	ἰ-σταῖ-σθον	δι-δοῖ-σθον	
	τι-θελ-σθην	ἰ-σταί-σθην	δι-δοῖ-σθην	
Plur.	τι-θελ-μεθια	ἰ-σταί-μεθια	δι-δοί-μεθια	
	τι-θελ-σθια	ἰ-σταῖ-σθια	δι-δοῖ-σθια	
	τι-θελ-ντο	ἰ-σταῖ-ντο	δι-δοῖ-ντο	

Imperative.

Sing.	—	—	—	—
	τί-θες-σο or τί-θου	ἱ-σταῖ-σο, or ἱ-στω	δί-δο-σο, or δί-δου	δείκνυ-σο
	τι-θές-σθω	ἰ-σταῖ-σθω	δι-δό-σθω	δεικνύ-σθω
Dual	—	—	—	—
	τί-θες-σθον	ἱ-στα-σθον	δί-δο-σθον	δείκνυ-σθον
	τι-θές-σθων	ἰ-σταῖ-σθων	δι-δό-σθων	δεικνύ-σθων
Plur.	—	—	—	—
	τί-θες-σθια	ἱ-στα-σθια	δί-δο-σθια	δείκνυ-σθια
	τι-θές-σθω- σαν, or τι-θές-σθων	ἰ-σταῖ-σθω- σαν, or ἰσταῖ-σθων	δι-δό-σθω- σαν, or δι-δό-σθων	δεικνύ-σθω- σαν, or δεικνύ-σθων.

Infinitive.

τί-θες-σθαι	ἱ-στα-σθαι	δί-δο-σθαι	δείκνυ-σθαι
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Participles.

τι-θές-μενος, η, ον	ἰ-σταῖ-μενος, η, ον	δι-δό-μενος, η, ον	δεικνύ-με- νος, η, ον
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IMPERFECT.

Sing.	ἔ-τι-θί-μην	ἰ-στά-μην	ἔ-δι-δό-μην	ἔ-δεικνύ-μην
	ἔ-τί-θες-σο, or ἔ-τί-θου	ἱ-στα-σο, or ἱ-στω	ἔ-δί-δο-σο, or ἔ-δί-δου	ἔ-δεικνυ-σο
	ἔ-τί-θες-το	ἱ-στα-το	ἔ-δί-δο-το	ἔ-δεικνυ-το

IMPERFECT (continued).

Dual	ἐ-τι-θι-μεθον	ἰ-στά-μεθον	ἐ-δι-δό-μεθον	ἐ-δεικνύ-μεθον
	ἐ-τί-θι-σθον	ἰ-στα-σθον	ἐ-δί-δο-σθον	ἐ-δείκνυ-σθον
	ἐ-τι-θι-σθην	ἰ-στά-σθην	ἐ-δι-δό-σθην	ἐ-δεικνύ-σθην
Plur.	ἐ-τι-θι-μεθα	ἰ-στά-μεθα	ἐ-δι-δό-μεθα	ἐ-δεικνύ-μεθα
	ἐ-τί-θι-σθι	ἰ-στα-σθι	ἐ-δί-δο-σθι	ἐ-δείκνυ-σθι
	ἐ-τί-θι-ντο	ἰ-στα-ντο	ἐ-δί-δο-ντο	ἐ-δείκνυ-ντο

The remaining tenses are regularly formed from the stems θι, στα, δο, and δεικ, as: —

Perf.	τέ-θει-μαι	(ἔ-σταμαι)	δέ-δο-μαι	δέ-δειγ-μαι
Plpf.	έτε-θειμένη	(έ-στα-μένη)	έδε-δό-μην	έδε-δείγ-μην
Fut.	τε-θήσομαι	στα-θήσομαι	δο-θήσομαι	δειχ-θήσομαι
Aor.I.	έ-τέ-θην	έ-στά-θην	έ-δό-θην	έ-δείχ-θην

NOTE. The second and third futures and the second aorist are wanting in the Passive.

MIDDLE VOICE.

Fut.	θή-σομαι	στή-σο-μαι	δώ-σομαι	δείξομαι
Aor.I.	έ-θη-νάμην	έ-στη-σάμην	έ-δω-νάμην	έ-δειξάμην

SECOND AORIST.

Indicative.

ἐ-θι-μην	(ἔ-στά-μην)	ἐ-δό-μην	wanting.
ἐ-θι-σο, or ἐ-θου	(ἔ-στω)	ἐ-δου	
ἐ-θι-το, &c. like the Imperf. Pass.	(ἔ-στα-το), &c. like Imperf. Pass.	ἐ-δο-το, &c. like the Imperf. Pass.	

Subjunctive.

θῶ-μαι	(σταῶ-μαι)	δῶ-μαι	wanting.
θῇ	(στῇ)	δῶ	
θῇ-ται, &c. like the Pres. Subj. Pass.	(στή-ται) &c. like Pres. Subj. Pass.	δῶται, &c. like Pres. Subj. Pass.	

Optative.

θελί-μην	(σταί-μην)	δοί-μην	wanting.
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All follow the optative of the present Passive.

Imperative.

θοῦ	(στά-σο, σταῶ)	δοῦ	wanting.
θιέ-σθω	(στά-σθω)	δό-σθω	
θιέ-σθον &c.	(στά-σθον) &c.	δό-σθον, &c.	

Infinitive.

θιέ-σθαι	(στά-σθαι)	δό-σθαι	wanting.
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Participle.

θιέ-μενος, η, ον	(στά-μενος, η, ον)	δό-μενος, η, ον	wanting.
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Verbal Adjectives.

θι-τός	στα-τός	δο-τός	δεικ-τός
θι-τέος	στα-τέος	δο-τέος	δεικ-τέος

NOTE. The second aorist middle of ἵστημι has been here given merely for the sake of analogy, for no part of it occurs in the extant authors.

CHAPTER XXXV.

IRREGULAR VERBS IN *μι*.

§. 212. The verb *βημι* (stem *β*), I throw, is conjugated almost entirely like *τιθημι*. Forms beginning with the stem *β*, may have the augment which together with *β* is contracted into *εβ*.

ACTIVE VOICE.

	INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIP.
<i>Present.</i>	<i>β-η-μι</i>	<i>β-ῶ</i>	<i>β-ελ-ην</i>	<i>β-εἰ</i>	<i>β-έ-ναι</i>	<i>β-ελς</i>
	<i>β-η-ς</i>	<i>β-ῆς</i>	<i>β-ελ-ης</i>	<i>β-έ-τω</i>		<i>β-ελσα</i>
	<i>β-η-σι, &c.</i>	<i>β-ῆ, &c.</i>	<i>β-ελ-η, &c.</i>	<i>β-ε-τον, &c.</i>		<i>β-έν.</i>
	the 3 ^d pers. plur. is <i>β-ᾶσι(v)</i>					
<i>Imperf.</i>	<i>β-η-ν, or β-ει-ν</i>					
	<i>β-η-ς, or β-ει-ς</i>					
	<i>β-η, or β-ει, &c.</i>					
<i>Perfect.</i>	<i>εβ-κα</i>					
<i>Pluperf.</i>	<i>εβ-κειν</i>					
<i>Future.</i>	<i>β-σω</i>					
<i>Aor. I.</i>	<i>β-κα</i>					
<i>Aor. II.</i>	<i>(β-ν)</i>	<i>β-ῶ</i>	<i>β-ην</i>	<i>βς</i>	<i>β-ναι</i>	<i>εβς, εβσα, βν.</i>
	<i>(βς)</i>	<i>βς</i>	<i>β-ης</i>	<i>β-τω</i>		
	<i>(β)</i>	<i>βς, &c.</i>	<i>β-η, &c.</i>	<i>β-τον, &c.</i>		
	<i>εβμεν</i>					
	<i>εβ-τε</i>					
	<i>εβ-σαν</i>					

PASSIVE VOICE.

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIP.
<i>Present.</i> ἴ-ε-μαι ἴ-ε-σαι or ἴ-η ἴ-ε-ται, &c.	ἴ-ω-μαι	ἴ-εῖ-ην, ἴ-ου	ἴ-ε-σο or ἴ-ε-σθω, &c.	ἴ-ε-σθαι	ἴ-ε-μενος, η, ου
<i>Imperf.</i> ἴ-ε-μι ἴ-ε-σθω or ἴ-ου					
<i>Perfect.</i> εἰ-μι <i>Pluperf.</i> εἰ-μεν <i>Future I.</i> εἰ-θήσομαι <i>Aorist I.</i> εἰ-θήν <i>Fut. III.</i> wanting.	εἰ-θῶ	εἰ-θήην	εἰ-σο	εἰ-σθαι	εἰ-μένος, η, ου
			εἰ-θη-τι	εἰ-θή-ναι	εἰ-θείς

MIDDLE VOICE.

<i>Future.</i> ἥ-σομαι	—	ἥ-σοίμην	—	ἥ-σθαι	—
<i>Aorist I.</i> ἥ-καμην	—	—	—	—	—
<i>Aorist II.</i> εἰ-μην	εἶ-μαι	εἰ-μην	οὐ	εἰ-σθαι	εἰ-μενος, η, ου

Verbal adjectives εἰ-τός and εἰ-τός.

NOTE. The compound ἀφίημι sometimes has in the imperfect a double augment ἡφίει, ἡφίεσαν; but the forms ἀφίει and ἀφίεσαν are more common. The imperative of the second aorist οὐ retains its accent in composition, as προοὐ; but still we have προέσθε, &c.

S. 213. The verb *εἰμί* (stem *ἐς*), I am, has several forms which are distinguished from those of *ἔμμι* only by their breathing. *Εἰμί* is also a defective verb, and the parts wanting are supplied by *γίγνομαι*, *φύω*, *ὑπάρχω* &c. The following are the only forms in use.

PRESENT.

INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIP.
Sing. <i>εἰ-μί</i> <i>εἶ</i> <i>ἔσ-τι(ν)</i>	<i>ᾧ</i> <i>ῆ-ς</i> <i>ῆ</i>	<i>εἴ-ην</i> <i>εἴ-ης</i> <i>εἴ-η</i>	— <i>ἔσ-θι</i> <i>ἔσ-τω</i>	<i>εἶ-ναι</i>	<i>ῶν</i> , <i>ούσα</i> , <i>ῶν</i> .
Dual —	—	—	—	—	—
<i>ἔσ-τόν</i> <i>ἔσ-τόν</i>	<i>ῆ-τον</i> <i>ῆ-τον</i>	<i>εἴ-ητον</i> , (<i>εἴ-τον</i>) <i>εἴ-ητην</i> , <i>εἴ-την</i>	<i>ἔσ-τον</i> <i>ἔσ-των</i>	—	—
Plur. <i>ἔσ-μέν</i> <i>ἔσ-τέ</i> <i>εἰ-σί(ν)</i>	<i>ᾠ-μεν</i> <i>ῆ-τε</i> <i>ᾠ-σί(ν)</i>	<i>εἴ-ημεν</i> , <i>εἴ-μεν</i> <i>εἴ-ητε</i> (<i>εἴ-τε</i>) <i>εἴ-ησαν</i> , <i>εἴ-εν</i>	— <i>ἔσ-τε</i> <i>ἔσ-τωσαν</i> , <i>ἔστων</i>	—	—

IMPERFECT.

Sing. <i>ῆν</i> (<i>ῆ</i>) <i>ῆ-σθι</i> <i>ῆ-ν</i>	Dual —	Plur. <i>ῆ-μεν</i> <i>ῆ-τε</i> (<i>ῆστε</i>) <i>ῆ-σαν</i>	Sing. <i>ἔ-σομαι</i> <i>ἔ-σει</i> or <i>ἔσῃ</i> <i>ἔσ-ται</i>	Dual <i>ἔ-σόμεθον</i> <i>ἔ-σεσθον</i> <i>ἔ-σεσθον</i>	Plur. <i>ἔ-σόμεθι</i> <i>ἔ-σεσθι</i> <i>ἔ-σονται</i>
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The other moods of the future are quite regularly formed from the indicative: *ἔσομαι*, *ἔσεσθαι*, *ἔσμενος*, *η*, *ον*. Verbal adjectives from *εἰμί* occur only in compounds, as *συνεστένον*.

NOTE 1. The form *ῆ* of the imperfect is old Attic. The present indicative, with the exception of *εἶ*, is enclitic; when it is used as a mere copula to connect a predicate with its subject; but it has its accent

on the radical syllable, when it denotes real existence, as *ἐγγαθὸς ἔστιν*; but *θεὸς ἔστι*, God exists. The third pers. sing. also retains its accent when it is equivalent to *ἔξεστι* (it is permitted), and when it begins a sentence.

NOTE 2. In compounds of *ἐμύ*, the accent is withdrawn to the preposition, so far as the general rules permit; but it remains in the same place where the simple verb has it:

- a) in the imperfect, as *παρῶν*; I was present;
- b) in the subjunctive, as *παρῶ*, and in the optative, as *παρεῖμεν*;
- c) in the infinitive and present participle, as *παρεῖναι*, *παρῶν*, *οὔσα*, *όν*;
- d) in the third pers. sing. of the fut. indicative, as *παρεῖται*.

§. 214. *Εἶμι* (stem *ι*), has the meaning of a future, I shall go. This verb which like *εἶμι*, I am, is very defective, differs from it in some forms only by its accent or an iota subscript. The following are the only forms which occur.

PRESENT.					
INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIP.
Sing. <i>εἶμι</i>	<i>ἔω</i>	<i>ἔ-οι-μι</i> , <i>ἰόνην</i>	—	<i>ἔ-ε-ναι</i>	<i>ἔ-ών</i>
	<i>ἔ-ῆ-ς</i>	<i>ἔ-οι-ς</i>	<i>ἔ-θι(εἰ)</i>		<i>ἔ-οὔσα</i>
	<i>ἔ-ῆ</i>	<i>ἔ-οι</i>	<i>ἔ-τω</i>		<i>ἔ-όν</i> .
Dual —	—	—	—		
	<i>(ἔ-ῆ-τον)</i>	<i>(ἔ-οι-τον)</i>	<i>ἔ-των</i>		
	<i>(ἔ-ῆ-τον)</i>	<i>(ἔ-οι-την)</i>	<i>ἔ-των</i>		
Plur. <i>ἔ-μεν</i>	<i>ἔ-ω-μεν</i>	<i>ἔ-οι-μεν</i>	—		
<i>ἔ-τε</i>	<i>ἔ-ῆ-τε</i>	<i>ἔ-οι-τε</i>	<i>ἔ-τε</i>		
<i>ἔ-σσι(ν)</i>	<i>ἔ-ω-σι(ν)</i>	<i>ἔ-οι-εν</i>	<i>ἔ-τωσαν</i> , <i>ἰόντων</i>		
IMPERFECT.					
Sing. <i>ἦ-εν</i> , <i>ἦ-α</i>					
		Dual <i>ἦ-ετον</i> , <i>ἦ-τον</i>			Plur. <i>ἦ-εμεν</i> , <i>ἦ-μεν</i>
<i>ἦ-εις</i> , <i>ἦ-εσθα</i>		<i>ἦ-ετην</i> , <i>ἦ-την</i>			<i>ἦ-ετε</i> , <i>ἦ-τε</i>
<i>ἦ-ει</i> , <i>ἦ-εν</i>					<i>ἦ-εσαν</i> .

The verbal adjective *ι-τός* occurs only in compound verbs. *ἰτέος* is used also by itself, and is more common than the form *ἰητέος*.

NOTE 1. In regard to the accentuation of compounds of *εἶμι*, the same rules are observed as those stated in §. 213, n. 2.

NOTE 2. Although *εἶμι* has the meaning of a future, yet the infinitive *λέναι*, the participle *λών*, and the optative are used both in the sense of a future and of a present.

§. 215. The verb *φημί* (stem *φα*), I say, is conjugated almost entirely like *ἴστημι*, but has no reduplication. This verb is likewise defective. The following table contains all the forms which are in actual use.

PRESENT.					
INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIP.
Sing. <i>φη-μί</i>	<i>φῶ</i>	<i>φαί-ην</i>	<i>φα-θί</i> , <i>φα-θι</i>	<i>φα-ναι</i>	<i>φάς</i> , <i>άσα</i> , <i>άν</i> .
<i>φη-ς</i>	<i>φῆς</i>	<i>φαί-ης</i>	<i>φαί-τω</i>		
<i>φη-σι(ν)</i>	<i>φῆ, &c.</i>	<i>φαί-η, &c.</i>	<i>φαί-τον</i>		
Dual —			<i>φαί-των</i>		
<i>φα-τόν</i>			<i>φαί-τε</i>		
<i>φα-τόν</i>			<i>φαί-τωσαν</i> , or		
Plur. <i>φα-μῆν</i>			<i>φαί-ντων</i>		
<i>φα-τέ</i>					
<i>φα-σι(ν)</i>					
IMPERFECT.					
Sing. <i>ἔ-φη-ν</i>	<i>ἔ-φη-ς</i>	Dual —		Plur. <i>ἔ-φα-μεν</i>	
(<i>ἔ-φη-ς</i>) <i>ἔ-φη-σθα</i>		<i>ἔ-φα-τον</i>		<i>ἔ-φα-τε</i>	
<i>ἔ-φη</i>		<i>ἔ-φα-την</i>		<i>ἔ-φα-σαν</i>	

The future *φρή-σω* and the aorist *ἔ-φρην-σα* are declined regularly like the corresponding tenses of *τιμάω*. The verbal adjectives are *φρ-τός* and *φρ-τός*.

NOTE 1. The participle *φράς*, *φάσα*, *φάων* does not occur in Attic prose. The middle forms *φάσθαι* and *φάμενος*, as well as the imperative of the perfect passive *πεφάσθαι* (let it be said) are occasionally found.

NOTE 2. The present indicative of *φρηνέω*, with the exception of *φρής*, is enclitic. See §. 36. 3.

NOTE 3. In ordinary conversation the Greeks often said *ἤμι* for *φρηνέω*, and in the imperfect *ἤν* and *ἤ* for *ἔφρην* and *ἔφρην*.

§. 216. *Κεῖμαι* (stem *κε*), I am lying, seems to be a present passive, in which the termination is added to the lengthened stem without a connecting vowel. The following are the only forms of this verb, which occur in our authors: —

PRESENT.					
INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIP.
Sing. <i>κεῖ-μαι</i>	(<i>κε-ωμαι</i>)	(<i>κε-οιμην</i>)	—	<i>κεῖ-σθαι</i>	<i>κεῖ-μενος, η, ον</i>
<i>κεῖ-σαι</i>	(<i>κε-η</i>)	(<i>κε-οιο</i>)	<i>κεῖ-σο</i>		
<i>κεῖ-ται</i>	<i>κε-ηται</i>	<i>κε-οιτο</i>	<i>κεῖ-σθαι</i>		
Dual <i>κεῖ-μεθον</i>	—	—	—		
<i>κεῖ-σθον</i>	—	—	<i>κεῖ-σθον, &c.</i>		
Plur. <i>κεῖ-σθον</i>	—	—			
<i>κεῖ-μεθα</i>	—	—			
<i>κεῖ-σθε</i>	—	—			
<i>κεῖ-νται</i>	<i>κε-ωνται</i>	<i>κε-οιντο</i>			
IMPERFECT.					
Sing. <i>ἐ-κεῖ-μην</i>	Dual <i>ἐ-κεῖ-μεθον</i>	Plur. <i>ἐ-κεῖ-μεθα</i>			
<i>ἐ-κει-σο</i>	<i>ἐ-κει-σθον</i>	<i>ἐ-κει-σθε</i>			
<i>ἐ-κει-το</i>	<i>ἐ-κει-σθην</i>	<i>ἐ-κει-ντο</i>			

The future *κελ-σομαι* is quite regular; but the aorist and verbal adjectives are wanting.

NOTE 1. The present infinitive, being accented like an infinitive perfect, retains the same accent in composition, as *κατακεσθῆναι*; but in other forms the usual rules of accent are observed, as *κατάνειμαι, κατάνεισαι, &c.*

NOTE 2. In meaning *κεῖμαι* and its compounds appear sometimes as the perfect passive ο *διημι* which is not often used, as *νόμοι κεῖνται*, laws are set up, for *νόμοι τέθεινται*.

§. 217. The verb *ἵμαι* (stem *ῥ*), I sit, is in form a perfect passive, and occurs in Attic prose only in the compound *καθῆμαι*, I sit, or sit down.

PRESENT.					
INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.	IMPERATIVE.	INFINITIVE.	PARTICIP.
Sing. ἵ-μαι	wanting	wanting	—	ἵ-σθαι	ῥ-μενος, η, ον
ἵ-σαι			ἵ-σο		
ἵ-σται			ῥ-σθω		
Dual ῥ-μεσθον			—		
ῥ-σθον			ῥ-σθον		
ῥ-σθον			ῥ-σθων		
Plur. ῥ-μεσθα			—		
ῥ-σθιε			ῥ-σθιε		
ῥ-νται			ῥ-σθωσαν		
IMPERFECT.					
Sing. ῥ-μην					
Dual ῥ-μεσθον					ῥ-μεσθα
ῥ-σθον					ῥ-σθιε
ῥ-σθον					ῥ-ντο.

The compound *κἀθήμεαι* differs in a few points from the simple verb, as in the third person sing. of the present which is *κἀθηται*, and the third person sing. of the imperf. which is *ἐκἀθητο*. It also has some forms of the subjunctive, as *καθῶμαι*, *καθῆται*, *καθῶμεθα* and *καθῶνται*, as well as two of the optative, *καθούμην* and *καθοῖτο*.

NOTE. The imperfect of *κἀθήμεαι* often appears with the augment before the preposition, as *ἐκἀθημην*, *ἐκἀθητο* for *καθήμεην*, *κἀθητο*, and in the second person plural *καθῆσθε*, whereas *καθῆσθε* is the present.

§. 218. *Οἶδα* (stem *ιδ*, Lat. *vid*), I know, is an ancient perfect, the conjugation of which partially resembles that of Verbs in *μ*.

PERFECT.					
INDICATIVE.	SUBJUNCTIVE.	OPTATIVE.		IMPERATIVE.	INFINITIVE.
		PARTICIP.			
Sing. οἶδ-α	εἰδ-ῶ	εἰδ-είην	—	εἰδ-έ-ναι	εἰδ-ώς, νῆα, ὅς.
οἶδ-σθα	εἰδ-ῆς, &c.	εἰδ-είης, &c.	ἴσ-θι		
οἶδ-ε(ν)			ἴσ-τω, &c.		
Dual —					
ἴσ-τον					
ἴσ-τον					
ἴσ-μεν					
ἴσ-τε					
ἴσ-ασι(ν)					
PLUPERFECT.					
SING.	DUAL	PLUR.		SING.	DUAL
		PLUR.			
ἤδ-ειν, ἤδ-η	ἤδ-εσθι	ἤδ-εσθι	ἤδ-εσθι	ἤδ-εμεν	ἤδ-εμεν
ἤδ-εσθι	ἤδ-εσθι	ἤδ-εσθι	ἤδ-εσθι	ἤδ-εστε	ἤδ-εστε
ἤδ-εσθι, or ἤδ-ης.	ἤδ-εσθι, or ἤδ-ης.	ἤδ-εσθι	ἤδ-εσθι	ἤδ-εσθι	ἤδ-εσθι
ἤδ-ει, ἤδ-ειν, or ἤδ-η	ἤδ-ει, ἤδ-ειν, or ἤδ-η	ἤδ-εσθι	ἤδ-εσθι	ἤδ-εσθι	ἤδ-εσθι

The future εἶσομαι, or more rarely εἰδήσω, is quite regular; the verbal adjective is ἰστέον.

NOTE 1. The deficiencies of οἶδα are supplied by the verb γιννώσκω. The ο at the beginning of the word must be regarded as the digamma, the Latin *v*, as in οἶνος and οἶκος.

NOTE 2. From the stem ἰδῶ, we also have a second aorist εἶδον, I saw, subj. ἴδω; opt. ἴδοιμι; imperat. ἰδέ; inf. ἰδεῖν; partic. ἰδών.

CHAPTER XXXVI.

GENERAL VIEW OF THE ANOMALIES OF GREEK VERBS.

§. 219. The irregularities of Greek verbs, both in regard to their *forms* and in regard to the *meaning* of certain forms, are very numerous even in ordinary Attic prose; but most of these irregularities do not occur in isolated instances only, but are more or less common to certain classes of verbs.

§. 220. Many liquid verbs and some whose stem ends in a mute, add ε to the stem of the present, for the purpose of forming certain tenses. The following list contains verbs of this kind which have no other irregularities.

PRESENT.	FUTURE.	AORIST.	PERFECT.
ἀλέξω, I ward off.	(ἀλεξήσω) ἀλεξήσομαι	(ἤλεξα) ἤλεξάμην	— —
βόσκω, I feed (ἐ)θέλω, I will	βοσκήσω (ἐ)θελήσω	— ἠθέλησα	— ἠθέληκα

PRESENT.	FUTURE.	AORIST.	PERFECT.
γαμέω, I marry	γαμῶ middle γαμοῦμαι	ἔγημα ἐγήμαμην	γεγάμηκα γεγάμημαι
δοκέω, I seem	δοξῶ	ἔδοξα	δέδογμαι
ῥίπτω, ῥίπτω, I throw	ῥίψω	ἔρριψα	ἔρριψα
ωθίέω, I push	ώσω, ώθησω pass. ώθησομαι middle ώσομαι	ἔωσα ἔωσθην ἔωσάμην	ἔωξιμαι (ἔωκα) ἔωσμαι

§. 222. The termination ἄνω occurs in a number of verbs only in the presents and imperfects, while the other tenses are formed either from the pure stem, or by means of an ε added to it. The same is the case with some verbs ending in νω, ἴνω, ἄνω, ἄνωμαι, and νέομαι. E. g.:

PRESENT.	FUTURE.	AORIST.	PERFECT.
ἀμαρτάνω, I err	ἀμαρτήσομαι	ἤμαρτον	ἤμαρτηκα ἤμαρτησθαι
αὔξ(άν)ω, I increase	αὐξήσω pass. αὐξήσομαι	ἠύξησα ἠύξησθην	ἠύξηκα ἠύξημαι
βλαστάνω, I sprout	βλαστήσω	ἔβλαστον	βεβλάστηκα
δραφάνω, I sleep	(δραφθήσομαι)	ἔδραφον	δέδραφθην (ώλίσθην)
ὀλισθάνω, I slip	(ὀλίσθισσω)	ῶλισθον	ῶλισθίμαι
αἰσθάνομαι, I perceive	αἰσθήσομαι	ἤσθησθην	ἤσθημαι
ἀπεχθάνομαι, I am hated	ἀπεχθήσομαι	ἀπεχθίσθην	ἀπεχθίμαι
τίνω, I pay the penalty	τίσω	ἔτισα, τίσαι pass. ἐτίσθην middle ἐτίσάμην	τέτικα τέτισμαι

PRESENT.	FUTURE.	AORIST.	PERFECT.
φθιάνω, I anticipate δάκνω, I bite	φθιήσομαι δήξομαι pass. διηχθήσομαι καμύνομαι τεμώ pass. τεμρήσομαι βήσομαι έλω	ἔφθασα, ἔφθην ἔδακον ἔδηχθην ἔκαμυν ἔτεμυν, ἔταμυν ἔτμηθην ἔβην ἤλασα pass. ἤλασθην middle ἤλασάμην ᾠσφορόμην ἔκομην	ἔφθικα — δέδηγμαι κέκυηκα τέτμηκα τέτμημαι βέβηκα ἐλήλικα ἐλήλαμαι — (ᾠσφορημαι) ἔγμαι
οἴσφραίνομαι, I smell ἐνέομαι, I come	οἴσφρήσομαι ἔξομαι		

§. 223. The pure stem of several verbs in *άνω* has a long vowel, which in the present and imperfect is shortened, so that *η* becomes *α* and *ευ* becomes *υ*, but to compensate for this, *ν* is inserted after the shortened vowel. Thus the pure stems *μνηθ*, *ληθ*, and *τευχ* are changed into *μανθ*, *λαμβ*, and *τυγχ*. E. g.:

PRESENT.	FUTURE.	AORIST.	PERFECT.
λανθιάνω, I am concealed	λήσω middle λήσομαι	ἔλαθον ἔλασθόμην ἔμασθον ἔλαβον	λέληθι λέλησμαι μεμάνθηκα εἰληφα εἰλημμαι —
μανθιάνω, I learn λαμβάνω, I take	μαθήσομαι λήψομαι pass. ληφθήσομαι	ἔμαθην ἔλθην middle ἐλεβράμην	

θιγγάνω, I touch	θίξιμαι	ἐθιγον	—
λαγχάνω, I obtain by lot	λήξιμαι	ἐλαχον	ἐλήφα
		pass.	ἐλήθημαι
τυγχάνω, I happen	τεύξιμαι	ἐτυχον	τεύχθηκα
πυνθάνομαι, I inquire	πυνθόμην	ἐπυνθόμην	πένθυμαι

NOTE. The Attic writers sometimes employ such derivatives in *άνω* even in the case of verbs which are common in the present with a purer stem, as *παγγάνω* for *παύγω*, *λιμπάνω* for *λείπω*.

§. 224. Several stems of verbs, ending in a vowel, take in the present and imperfect the termination *σκω*. Some of them also change their radical vowels *α* into *η*, and *ε* or *ο* into *ι*, as *εύρε*, *εύρίσκω*. E. g.:

PRESENT.	FUTURE.	AORIST.	PERFECT.
γηράσκω, I grow old	γηράσομαι(σω)	ἐγήρασα	γεγήρεκα
ἡβέσκω, I become of age	ἡβήσω	ἡβησα	ἡβηκα
αἰδέσκω, I please	αἰδέσω	ἡρέσα	(αφήρεκα)
		pass.	—
εύρίσκω, I find	εύρήσω	ἡρέσθην	εὐρέθηκα
	pass.	εύρεθην	εὐρέθημαι
		ἀνάλωσα	ἀνάλωκα
ἀνᾶλλωσκω, I spend	ἀνᾶλώσω	ἀνήλωσα	ἀνήλωκα
	pass.	ἀνᾶλώσθην	ἀνᾶλώμαι
		ἐθινον	ἐνέθημαι
θινήσκω, I die	θινοῦμαι	ἐλάσθην	—
ἐλάσκομαι, I propitiate	ἐλάσομαι	ἐλάσθην	(ἐλάσμαι)
		pass.	ἐάλωκα, ἤλωκα.
ἀλλέσκομαι, I am taken pri-	ἀλώσομαι	ἐάλων, ἤλων	

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§. 225. Some of the verbs in *σχω* take in the present and imperfect the same reduplication as verbs in *μι*, as, stem *δρα*, pres. *διδράσκω*. E. g.:

PRESENT.	FUTURE.	AORIST.	PERFECT.
<i>βιβρώσκω</i> , I eat.	(βρώσομαι) (βρωθήσομαι)	(ἔβρωσα) ἔβρωθην	βέβρωκα βέβρωμαι
<i>γινώσκω</i> , I come to know	<i>γνώσομαι</i>	<i>ἔγνων</i>	ἔγνωνκα ἔγνωσμαι
<i>τιτρώσκω</i> , I wound	<i>τρώσω</i>	<i>ἔτρωσα</i>	—
	<i>τρωθήσομαι</i>	<i>ἔτρωθην</i>	<i>τέτρωμαι</i>
<i>μυμνήσκω</i> , I remind	<i>μνήσω</i>	<i>ἔμνησα</i>	—
	<i>μνηθήσομαι</i>	<i>ἔμνησθην</i>	<i>μέμνημαι</i>
<i>διδράσκω</i> , I run	<i>δράσομαι</i>	<i>ἔδραυν</i>	<i>δέδρακα</i>
<i>πιπράσκω</i> , I sell	—	—	<i>πέπρακα</i> <i>πέπραμαι</i>
	<i>πεπράσομαι</i>	<i>ἔπραθην</i>	

NOTE. The reduplication of the verbs in *μι* also occurs in some others, as in *βιβάζω*, *τιτρώω*, &c.

§. 226. A number of verbs belonging to the conjugation in *μι* append in the present and imperfect *ννμι* to the pure stem, if it ends in a consonant, and *ννμι* if it ends in a vowel. Verbs of the first kind are:

PRESENT.	FUTURE.	AORIST.	PERFECT.
<i>ἄννμι</i> , I break	<i>ἄξω</i>	<i>ἔαξα</i>	<i>ἔαγα</i>
	wanting	<i>ἔαγην</i>	(ἔαγμαi)
<i>δείκννμι</i> , see §. 211.			
<i>ζεύγννμι</i> , I join,	<i>ζεύξω</i>	<i>ἔζευξα</i>	—
	—	<i>ἔζυγην</i> (<i>ἔζεύχθην</i>)	<i>ἔξευγμαi</i>
	middle <i>ζεύξομαι</i>	pass. <i>ἔζευξαμην</i>	—

μειγνυμι, I mix	μείζω	pass.	μειχθήσομαι οἷζω	μέμικα μέμικμαι ἔωχα ἔωρημαι	(μέμικα)
οἷνυμι, I open				μέμικμαι ἔωχα ἔωρημαι	
ὀμόρυνυμι, I wipe off	ὀμόρξω			μέμικμαι ἔωχα ἔωρημαι	
πήγνυμι, I fasten	πηξέω	middle	ὀμόρξομαι	μέμικμαι ἔωχα ἔωρημαι	
ρήγνυμι, I tear	ρήξω	pass.	πηγήσομαι	μέμικμαι ἔωχα ἔωρημαι	
ὄμνυμι, I swear	ὄμνυμαι	pass.	ρήξομαι	μέμικμαι ἔωχα ἔωρημαι	
ὄλλυμι, I destroy	ὄλω	middle	ὄμνυμαι	μέμικμαι ἔωχα ἔωρημαι	
	ὄλομαι			μέμικμαι ἔωχα ἔωρημαι	

NOTE. This last verb is only a euphonic change for ὄνλυμι.

Verbs of the second kind are: —

ἀμφιέννυμι, I clothe	ἄμφω	FUTURE.	ἄμφω	AORIST.	ἡμφίεσα	PERFECT.	ἡμφίεσμαι (κεκόσθηκα)
κορέννυμι, I satiate	(κορέσω)				ἡμφίεσα		κεκόρεσμαι
σβέννυμι, I extinguish	σβέσω				ἡμφίεσα		ἡμφίεσμαι
	σβεσθήσομαι	pass.	σβέσω		ἡμφίεσα		ἡμφίεσμαι
	σβήσομαι	intrans.	σβέσω		ἡμφίεσα		ἡμφίεσμαι

PRESENT.	FUTURE.	AORIST.	PERFECT.
στορένναι, I spread	στορέω (σπορέω)	ἐστόρεσα (ἐστόρεσθην) pass.	ἐστόρεσμαι (ἐσπόρεκα) pass.
μεράνναι, I mix		ἐμεράσθην pass.	ἐμερέσμαι (μερέρεσμαι) pass.
κρεμάνναι, I hang up	κρεμῶ	ἐκρεμάσθην pass.	ἐκρερέσμαι (κρερέρεσμαι) pass.
κρέμναι, I hang	κρεμήσομαι πείσσω, πείω	ἐπέπείσα pass.	ἐπέπείκα (πέπεικα) pass.
περάνναι, I extend	σπερῶ	ἐσπεράσθην pass.	ἐσπερέσμαι (ἐσπείκα) pass.
σκαδάνναι, I scatter	ζώσω	ἐζώσα middle	ἐζώσμαι pass.
ζώνναι, I gird		ἐζώσθην middle	ἐζώσμαι pass.
δύνναι, I strengthen	δύσω pass.	ἐδύσθην pass.	ἐδύσμαι pass.
σπορένναι, I spread	σπορέω	ἐσπορέσθην middle	ἐσπορέσμαι pass.
κρῶνναι, I stain		ἐκρῶσθην pass.	ἐκρῶσμαι pass.

§. 227. Some stems of which the presents are no longer in use, are employed to supply the tenses of other verbs, with which they have nothing in common, except that they are identical with

them in meaning. Thus certain tenses of ὁράω are supplied from the stems ὀπ and ἰδ, as ὄψομαι, ὠμμαι, ὠφθην, εἶδον. Verbs of this kind are: —

PRESENT.	OTHER STEM.	FUTURE.		AOIST.	PERFECT.
αἰδέω, I take	ἔλ	αἰδέσσω		εἶλον	ἤρηνκα
εἰπέν, to say	ἔρ	pass. αἰρεθήσομαι ἔρω	pass.	ἤρεθην εἰπον(α) ἔρεθην	ἤρηνκα εἰρηκα εἰρηκα
ἔρχομαι, I go	ἔλ, ερ	ῥηθήσομαι, ἔρῃσομαι	pass.	ῥήθηκα ἔφρων (ἦδ' ἔσθην)	ἔληνθα ἔδηθονα ἔδηδεσμαι
ἔσθλω, I eat	ἔδ, φρ	ἔλυσσομαι ἔδομαι		ἔσθον (ἔσχεθην)	ἔσθηνκα ἔσθηκα
ἔχω, I have	σχ, σχε	ἔξω, σκήσω	pass.	ἔσχον (ἔσχεθην)	—
ὁράω, I see	ὀπ, ἰδ	middle ἔξομαι, σκήσομαι ὄψομαι	middle	ἔσχομην εἶδον ὠφθην	ἑώρακα ἑώραμαι, ὠμμαι
πάσχω, I suffer	πηθ, πεσθ	pass. πελίσσομαι πέσομαι	pass.	ἔπεσον ἔπεσον ἔδραμον	πέπονθα πέπωκα πέπωκα πέπωκα δέδραμηνκα pass. δέδραμηνθαι
πίνω, I drink	πέ, πο	pass. ποθήσομαι πεσσομαι δραμόμυμαι	pass.	ἔπιον ἔπόθην ἔπεσον ἔδραμον	ἔπιονθα ἔπιωκα ἔπιωκα ἔπιωκα δέδραμηνκα pass. δέδραμηνθαι
πίπτω, I fall	πετ, πετο	pass. πελίσσομαι πέσομαι δραμόμυμαι	pass.	ἔπιον ἔπόθην ἔπεσον ἔδραμον	πέπονθα πέπωκα πέπωκα πέπωκα δέδραμηνκα pass. δέδραμηνθαι
τρέχω, I run	τρέμ	pass. πελίσσομαι πέσομαι δραμόμυμαι	pass.	ἔπιον ἔπόθην ἔπεσον ἔδραμον	πέπονθα πέπωκα πέπωκα πέπωκα δέδραμηνκα pass. δέδραμηνθαι
φέρω, I bear	φέρ, οί	pass. φέρῃσομαι, οἰσθήσομαι middle οἷσσομαι	pass.	ἤνεγκον ἤνεγκθην ἤνεγκάμην	ἔνεγκα ἔνεγκα ἔνεγκα ἔνεγκα δέδραμηνκα pass. δέδραμηνθαι

NOTE. It will be observed that some of the verbs here enumerated also have other irregularities besides those noticed in the general statement.

§. 228. There are some other irregularities which are of less common occurrence, as the *metathesis*, when a vowel followed by a liquid changes its place with the liquid, and the *syncope*, when a short vowel between two consonants is thrown out.

NOTE 1. Examples of metathesis occur in the perfects and the first aorist passive of the verbs βάλλω, καλέω, κάμνω, τέμνω, and θνήσκω, for the stems are βάλ, καλ, καμ, τεμ, θαν, but for the purpose of forming the above tenses they are changed into βλα, κλα, κμα, τμε, and θνα; e. g. ἐβλήθη, βέβληκα, βέβλημαι &c.

NOTE 2. A syncope occurs most frequently in the second aorists, and the vowel most easily thrown out is ε, as ἡγήσασθην (from ἐγείρω, stem ἐγερ), ἤνεγκον (from the stem ἐνεκ), ἐπτόμην, and the fut. πτήσομαι from πέτομαι.

§. 229. One of the common anomalies in meaning consists in the future middle having a passive signification. This is the case most commonly with pure verbs, as τιμήσομαι, I shall be honoured; ἀδικήσομαι, I shall be wronged; ἔασομαι, I shall be suffered; καλοῦμαι (καλέσομαι), I shall be called; ὀνειδιόμαι, I shall be reproached.

NOTE 1. In some verbs both the future middle and the future passive are employed in a passive sense, as ὠφελησομαι and ὠφεληθήσομαι, I shall be benefited; στερήσομαι and στερηθήσομαι, I shall be deprived; φοβήσομαι and φοβηθήσομαι, I shall be frightened.

NOTE 2. Sometimes the third future is used in the same sense as an ordinary future passive, as βεβλήσομαι for βληθήσομαι; κεκλήσομαι for κληθήσομαι.

§. 230. A still more frequent anomaly consists in many active verbs having either exclusively, or at least generally, a middle future with an active signification. The following is a list of those verbs which have the middle form exclusively: —

ᾄδω, I sing, ᾄσομαι; ἀκούω, I hear, ἀκούσομαι; ἁμαρτάνω, I err, ἁμαρτήσομαι; ἀπαντάω, I go to meet, ἀπαντήσομαι; ἀπολαύω, I enjoy, ἀπολαύσομαι; βαδίζω, I walk, βαδιοῦμαι; βαίνω, I go, βήσομαι; βοάω, I cry out, βοήσομαι; γηράσκω, I grow old, γηράσομαι; γιγνώσκω, I come to know, γνώσομαι; δαρθάνω, I slumber, δαρθήσομαι; διδράσκω, I run, δράσομαι; ἐσθίω, I eat, ἔδομαι; θανμάζω, I wonder, θανμάσομαι; θίω, I run, θένσομαι; θηράω, I hunt, θηράσομαι; θνήσκω, I am dying, θανοῦμαι; κάμνω, I am weary, καμοῦμαι; κιχάνω, I reach, κιχήσομαι; κλάω, I weep, κλαύσομαι; κλέπτω, I steal, κλέψομαι; λαγχάνω, I obtain by lot, λήξομαι; λαμβάνω, I receive, λήψομαι; μανθάνω, I learn, μαθήσομαι; οἰμῶζω, I bewail, οἰμῶξομαι; ὀμνυμι, I swear, ὀμοῦμαι; πάσχω, I suffer, πέσομαι; πίνω, I drink, πίομαι; πίπτω, I fall, πεσοῦμαι; πλέω, I sail, πλεύσομαι; σιγᾶω, I am silent, σιγήσομαι; σιωπάω, I am silent, σιωπήσομαι; σκώπτω, I scoff, σκώπομαι; σπουδάζω, I am zealous, σπουδάσομαι; τυγχάνω, I hit the mark, τεύξομαι; τρέχω, I run, δραμοῦμαι or θρέξομαι; τρώγω, I nibble, τρώξομαι; φεύγω, I flee, φεύξομαι; φθάνω, I anticipate, φθήσομαι; χαίνω or χάσκω, I yawn, χανοῦμαι.

The following employ both the middle and the active in the same signification ἄρπάζω, γελάω, γρύζω, διώκω, ἐπαινέω, ζάω, θιγγάνω, κολάζω, κωκύνω, λάσκω, ναυστολέω, πνέω, ποθέω, τίκτω, φροντίζω, χωρέω.

§. 231. There are many verbs of which the second perfect is used in a passive sense, as ἄγνυμι, I break, ἔαγα, I am broken; ἀνοίγω, I open, ἀνέωγα, I stand open; ὀλλυμι, I destroy, ὄλωλα, I am undone; πήγνυμι, I fix, πέπηγα, I stick fast; ῥήγνυμι, I tear, ῥῥόωγα, I am burst; τήκω, I melt, τέτηκα, I am melted; φαίνω, I show, πέφνηνα, I appear, and others.

§. 232. Middle or deponent verbs generally have the middle form in the future and aorist; but some assume the passive form in these tenses.

NOTE 1. Ἔραμαι, I love, makes the future ἐρασθήσομαι; but the following have both the middle and the passive form in the future: αἰδέομαι, ἄχθομαι, διαλέγομαι, ἐπιμέλομαι, προθυμέομαι, διανοέομαι, ἐλασσόομαι.

NOTE 2. The following have the passive form in the aorist: δύναμαι, ἐπίσταμαι, ἔραμαι, ἀλάομαι, ἄχθομαι, βούλομαι,

δέομαι, ἥδομαι, οἶζομαι, σέβομαι, φαντάζομαι, διαλέγομαι, ἐπιμέλομαι, ἐνθνύμεομαι, προθνύμεομαι, ἐννοέομαι, διανοέομαι, ἀπονοέομαι, ἐναντιόομαι, εὐλαβέομαι, φιλοτιμέομαι.

NOTE 3. The following have both the middle and the passive forms in the aorist: ἄγαμαι, αἰδέομαι, ἀμιλλάομαι, ἀρνέομαι, βρυχάομαι, γίγνομαι, μέμφομαι, ὀλοφύρομαι, ἀπολογέομαι, κοινολογέομαι, προνοέομαι.

NOTE 4. Middle verbs used in a reflective or passive sense have the passive form in the aorist, as, ἐστιάομαι, εὐωχέομαι, διαιτάομαι, εὐφραίνομαι, τέρπομαι, ἀνιάομαι, λυπέομαι, ὀργίζομαι, φοβέομαι, πείθομαι, πολιτεύομαι, σφάλλομαι, στρέφομαι, ὀρμάομαι, πορεύομαι, ἐπείγομαι, δαπανάομαι, ἀπορέομαι, and others. Some of them have a different meaning according as they have a passive or a middle aorist, as ἐψεύσθην, I deceived myself; ἐψευσάμην, I told a falsehood; ἐσώθην, I saved myself; ἐσωσάμην, I saved for myself; ἐκομίσθην, I travelled; ἐκομισάμην, I acquired for myself. Others again have both forms of the aorist without any difference in meaning, as ὀπλίζεσθαι, ὀρμίζεσθαι, ἀνάγχεσθαι, πειράσθαι, πονεῖσθαι, μαλακνίζεσθαι.

NOTE 5. Some perfects of deponent verbs have both an active and a passive meaning, as ἠγωνίσθαι, from ἀγωνίζομαι; ἠτιᾶσθαι, from αἰτιάομαι; βεβιάσθαι, from βιάζομαι; δεδωρῆσθαι, from δωρέομαι; so also εἰργάσθαι, ἐσκεφθαι, ἠνῆσθαι, ἠγῆσθαι, κεντῆσθαι, μεμνησθαι, κεχαρίσθαι, ἐωνῆσθαι, ἀπολελογῆσθαι &c.

CHAPTER XXXVII.

LIST OF IRREGULAR AND DEFECTIVE VERBS.

§. 233. The following list contains mainly those verbs and forms which occur in Attic writers. Stems without terminations are mentioned because their existence must be presupposed for the purpose of forming certain tenses. Poetical words are marked by an asterisk.

Ἀγαμαι, I admire, fut. *ἀγάσομαι*, aor. *ἠγάσθην* and *ἠγασάμην*.

ἀγείρω, I collect, another form for *ἐγείρω*, has the Att. reduplic., and a syncope in the second aorist *ἠγρόμην*, part. *ἀγρόμενος*. See §. 228. note 2.

ἄγνυμι, I break, see §§. 226, and 231.

ἄγω, I lead, 2 aor. ἤγαγον, rarely 1 aor. ἤξα, perf. ἤχα, fut. pass. ἀχθήσομαι and ἄξομαι.

αἰδέομαι, I reverence, fut. αἰδέσομαι, 1 aor. pass. ἠδέσθην.

αἰνέω, I commend, has η in the perf. pass., otherwise regularly ε, as αἰνέσω, ἤνεσα, ἠνέσθην, αἰνεθήσομαι, but perf. pass. ἤνημαι. It occurs generally only in compounds, as ἐπαινέω, fut. ἐπαινέσομαι and ἐπαινέσω.

αἶρω, I take, see §. 227. 2 aor. εἶλον has the ει only in the indicative, subj. ἐλω, inf. ἐλεῖν, part. ἐλών.

αἶρω, I raise, contracted for αἰρώ; fut. ἀρῶ; 1 aor. mid. ἤράμην; otherwise regular, perf. ἤρεα, 1 aor. pass. ἤρεθην.

αἰσθάνομαι, I perceive, see §. 222.

αἰσχύνω, I put to shame, perf. ἤσχυνμαι, otherwise regular; the fut. of the passive middle is αἰσχυνοῦμαι and αἰσχυνθήσομαι.

ἀκαχίζω*, I humble. 2 aor. ἤκαχον, fut. ἀκαχήσω, 1 aor. ἠκάχησα.

ἀκέομαι, I heal, retains the ε, as ἀκέσομαι, ἠκεσάμην, ἠκέσθην, but otherwise regular. *

ἀκούω, I hear, fut. ἀκούσομαι, 1 aor. ἤκουσα, perf. ἀκήκοα, pluperf. ἠκηκόειν or ἀκηκόειν, 1 aor. pass. ἠκούσθην, perf. pass. ἤκουσμαι.

ἀκροάομαι, I listen to, retains the α, as ἀκροάσομαι, ἠκροασάμην.

ἀλδήσκω, I nourish, fut. ἀλδήσω.

ἀλέξω*, I ward off. See §. 220.

ἄλέω, I grind, fut. ἄλέσω or ἄλω, 1 aor. ἤλεσα, perf. ἀλήλεκα, perf. pass. ἀλήλεσμαι or ἀλήλεμαι.

ἀλλίσκομαι, I am taken prisoner, see §. 224. The forms ἀλώσομαι, ἐάλωκα or ἤλωκα, and ἐάλων or ἤλων, inf. ἄλῶναι, and part. ἄλούς have all passive meaning.

ἄλλομαι, I leap, fut. ἄλοῦμαι, aor. ἠλάμην.

ἄμαρτάνω, I err, see §. 222.

ἀμβλίσκω, I make an abortion, fut. ἀμβλώσω, 2 aor. ἤμβλων. See §. 224.

ἀμπέχω and ἀμπισχυνοῦμαι, see ἔχω.

ἀνᾶλίσκω, I consume, see §. 224.

ἀνδάνω, I please, 2 aor. ἔαδον, perf. ἔαδα, fut. ἀδήσω.

ἀνοίγω or ἀνοίγνυμι, I open, see §. 226. οἶνυμι.

ἀπεχθάνομαι, I am hated, see §. 222.

ἄρῃσκω, I please, see §. 224.

αὐαίνω, I dry, is regular, but has no augm. in the imperf. αὐαῖνον.

αὕξω or αὕξάνω, I increase, see §. 222.

ἄχθομαι, I am vexed, fut. ἀχθέσομαι or ἀχθεσθήσομαι, 1 aor. ἤχθεσθην; comp. §. 220.

Βαίνω, I go, fut. βήσομαι, 2 aor. ἔβην (imper. βῆθι), perf. βέβηκα.

βάλλω, I throw, fut. βαλῶ, 2 aor. ἔβαλον, perf. βέβληκα, perf. pass. βέβλημαι, 1 aor. pass. ἐβλήθην, 1 fut. pass. βληθήσομαι, 3 fut. βεβλήσομαι. Comp. §. 228. note 1.

βιβρώσκω, I eat, see §. 225.

βιόω, I live, fut. βιώσομαι, 1 aor. ἐβίωσα, 2 aor. ἐβίων (subj. βιῶ, opt. βιῶην, inf. βιώναι, part. βιούς, ούσα), perf. βεβίωκα.

βλαστάνω, I bud, perf. βεβλάστηκα and ἐβλάστηκα. See §. 222.

βόσκω, I feed, fut. βοσκήσω. See §. 220.

βούλομαι, I am desirous, fut. βουλήσομαι; 1 aor. ἐβουλήθην and ἡβουλήθην. See §. 220.

βυνέω, I stop up, inf. aor. βῦσαι, perf. pass. βέβυσμαι, aor. ἐβύσθην.

Γαμέω, I marry, applied to a man; the middle γαμοῦμαι is said of the woman. See §. 221.

γελάω, I laugh, fut. γελάσομαι, aor. ἐγέλασα, perf. pass. γεγέλασμαι, aor. pass. ἐγελάσθην; fut. pass. γελασθήσομαι.

γηράσκω, I grow old, see §. 224. The Attics for γηρᾶσαι, said γηρᾶναι, and part. γηράς.

γίγνομαι or γίνομαι, I come into being, fut. γενήσομαι, 2 aor. ἐγενόμην (at a late period ἐγενήθην), perf. γέγονα and γεγέννημαι, which forms supply the place of a perfect to εἰμί, I am. Ἐγεινάμην has an active meaning, I begat.

γιγνώσκω or γινώσκω, I come to know, see §. 225. The 2 aor. ἔγνων, subj. γνῶ, γνῶς, opt. γνοιήν or γνῶην, imper. γνῶθι, γνώτω, inf. γνῶναι, part. γνούς, ούσα.

Δάκνω, I bite, see §. 222.

δαρθάνω, I slumber, see §. 222.

δει—(stem) I fear, fut. δείσομαι, aor. ἔδεισα, perf. δέδοικα and δέδια in the sense of a present; δέδια has the plur. δέδιμεν, δέδιτε, δεδίασιν; imperat. δέδιθι, subjunct. δεδίω, opt. δεδιείην, inf. δεδιέναι, part. δεδιώς.

δείκνυμι, I show, see §. 211.

δέμω, I build, 1 aor. ἔδειμα, perf. δέδμηκα.

δέω, I bind, fut. δήσω, aor. ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι and δέδεσμαι, aor. ἐδέσθην, fut. δεθήσομαι, 3 fut. δεθήσομαι.

δέω, I am wanting, fut. δεήσω, aor. ἐδέησα, perf. δεδέηκα; this verb is most commonly used impersonally, δεῖ, there is a necessity. θέομαι, I want or desire, contracts θέεται into θεῖται, but θέη or θέει remain uncontr., fut. θεήσομαι, perf. δεδέημαι, aor. ἐδέηθην.

διδάσκω, I teach, fut. διδάξω, aor. ἐδίδαξα, perf. δεδίδαχα, perf. pass. δεδίδαγμαι, aor. ἐδιδάχθην.

διδράσκω, I run, generally in composition, see §. 225. The second aorist ἔδραον has the imper. δρᾶθι, subjunct. δρῶ, δρῶς &c., opt. δράλην, inf. δρᾶναι, part. δράς.

δοκέω, I seem, see §. 221; perf. pass. δέδοκται, it has seemed, part. δεδογμένος.

δραμεῖν, see τρέχω.

δύναμαι, I am able, imperf. ἐδυνάμην or ἡδυνάμην, fut. δυνήσομαι, perf. δεδύνημαι, 1 aor. pass. ἐδυνήθην, ἡδυνήθην, or ἐδυνάσθην, 1 aor. mid. ἐδυνησάμην.

δύνω, I go into, occurs only in the pres. and imperf. act., the other forms are supplied by δύω.

δύω, I put on, is regular, but shortens the *v* in the 1 aor. pass.; 2 aor. ἔδυν, ἔδυσ, ἔδυν &c., subj. δύω, inf. δύναι. imper. δῦθι, part. δύς, δῦσα. Δύσω and ἔδυσσα are transitive; but δέδυνκα and ἔδυν are intransitive "I went into", or "put on myself", which in the other tenses is expressed by the middle δύομαι.

Εγείρω, I wake, is regular, perf. ἐγήγερα, ἐγήγερα, aor. pass. ἠγέρεθην; but 2 perf. ἐγρήγορα, I am awake, and 2 aor. ἠγρόμην; comp. ἀγείρω.

ἐδ—, see ἐσθίω in §. 227.

ἕξομαι, I seat myself, commonly in the compound καθέξομαι, fut. καθεδούμαι.

ἐθ— only in the perf. εἴωθα, I am accustomed, synonym. with εἴθισμαι.

ἐθέλω or θέλω, see §. 220.

εἶκ—, only in the perf. ἔοικα, I resemble, plup. ἐώκειν; another Attic form is εἶκα, fut. εἴξω.

εἰλ—, see αἰρέω.

ἐλαύνω, I drive, fut. (ἐλάσω) ἐλάω, ἐλάς &c., aor. ἤλασα, perf. ἐλήλακα, perf. pass. ἐλήλαμαι, aor. ἤλάσθην.

ἐλενθ—, see ἔρχομαι.

ἔλκω, I drag, forms some of its tenses from the stem ἔλκν— with the augment *ει*; fut. ἔλξω, aor. ἐλκυσσα, perf. ἐλκνῆκα, perf. pass. ἐλκυσμαι, aor. ἐλκνύσθην, fut. ἐλκυσθήσομαι.

ἐνεκ—, see φέρω.

ἐννυμι*, I put on, fut. ἔσω, aor. ἔσα, perf. pass. εἶμαι.

This verb occurs in prose only in the compound ἀμφιέννυμι, imperf. ἡμφιέννυν, fut. ἀμφιῶ (ἀμφιέσω), aor. ἡμφίεσα; fut. mid. ἀμφιέσομαι, perf. ἡμφιέσμαι. Comp. §. 226.

ἐπ—, stem of εἶπον, I said, subj. εἶπω, opt. εἴποιμι, inf. εἶπεῖν, part. εἶπών, 1 aor. (εἶπα) εἶπας. Comp. §. 227.

ἐπίσταμαι, I understand, imperf. ἡπιστάμην, fut. ἐπιστήσομαι, aor. ἡπιστήθην.

ἔπομαι, I follow, imperf. ἐπόμεν, fut. ἔψομαι, 2 aor. ἐσπόμεν, imperat. σποῦ or ἐπίσπον, inf. σπέσθαι.

ἐράω (poet. ἔραμαι), I love, aor. ἠράσθην, I loved, fut. ἐρασθήσομαι, I shall love.

ἔρομαι, I ask, see §. 220.

ἔρπω, I creep; the future is commonly ἐρπύσω, and the aor. ἐρπυσσα.

ἐρῶ, I go away, fut. ἐρῶήσω.

ἔρχομαι, I go, see §. 227. The present occurs generally in the indicative only, the imperf. also is rare, its place being supplied by εἶμι. The aor. ἦλθον (for ἦλυθον) has the subj. ἔλθω, imp. ἔλθέ, inf. ἔλθειν &c.

ἐσθίω, I eat, see §. 227.

εὕδω, commonly καθεύδω, I sleep, fut. καθευδήσω, imperf. ἐκάθευδον, καθευῖδον or καθεύδον.

εὕρισκα, I find, see §. 224.

εὐφραίνω, I delight, fut. εὐφρανοῦμαι, or εὐφρανθήσομαι, aor. εὐφράνθην.

ἔχθω*, I hate; from it ἀπεχθάνομαι, as to which, see §. 222.

ἔχω, I have, imperf. εἶχον, fut. ἔξω, fut. mid. ἔξομαι, 2 aor. ἔσχον, subj. σχῶ (but παράσχω), opt. σχοίην, imperat. σχές, inf. σχεῖν, part. σχών; aor. mid. ἐσχόμεν, imp. σχοῦ, inf. σχέςθαι. Ἐσχόμεν and ἔξομαι are also employed in a passive sense, as ἐσχέθην is scarcely used. From the stem *σχε* we also have fut. σχήσω, perf. ἔσχηκα, fut. mid. σχήσομαι, perf. pass. ἔσχημαι.

A compound from ἔχω is ἀμπέχω (ἀμπίσχω), I involve, imperf. ἀμπεῖχον, fut. ἀμφέξω, aor. ἡμπισχον, ἀμπισχεῖν; mid. ἀμπέχομαι or ἀμπίσχνοῦμαι, fut. ἀμφέξομαι, aor. ἡμπισχόμεν; ὑπισχνέομαι, I promise, fut. ὑποσχήσομαι, aor. ὑπεσχόμεν, perf. ὑπέσχημαι. Comp. §. 227.

Ζάω, I live, pres. ζῶ, ζῆς, ζῇ &c., inf. ζῆν, fut. ζήσω or ζήσομαι, aor. in late writers ἔζησα and perf. ἔζηκα, for which Attic writers used ἐβίων and βεβίωνα.

ζεύγνυμι, I join, see §. 226.

ζέω, I boil, fut. ζέσω, aor. ἔζεσα.

ζώννυμι, I gird, see §. 226.

ἤκω, I am come, the subj., opt. and the imperf. ἤκον have the meaning of aorists; fut. ἤξω.

ἦμαι, I sit, see §. 217.

Θέω, I run, imperf. ἔθειον, fut. θεύσομαι or -οῦμαι; the rest is formed from τρέχω.

θιγγάνω, I touch, see §. 223.

θλάω, I squash, fut. θλάσω, aor. ἐθλάσα, perf. pass. τέθλασμαι, aor. ἐθλάσθην.

θνήσκω, I die, see §. 224; is used also as a passive to κτείνω, I kill. The perfect τέθνηκα has several shortened forms, of which however only the infinitive and participle are commonly used by Attic writers, as τέθνᾱμεν, τέθνᾱτε, τέθνᾱσι, pluperf. ἐτέθνᾱσαν; opt. τεθναίην, imp. τέθναθι, inf. τεθναίνει, part. τεθνεώς, ὦσα, ὅς, and from this a future τεθνήξω or τεθνήξομαι.

θράύω, I break, perf. pass. τέθραυμαι and τέθραυσμαι, aor. ἐθράυσθην.

θρόσκω, I leap, fut. θροοῦμαι, 2 aor. ἔθορον, perf. τέθορα.

Ἴδ—the stem from which we have οἶδα, εἶδον, &c.; see §. 218.

ἵζω, καθίζω, I seat myself, fut. καθιῶ, aor. ἐκάθισα or ἐκαθίσα, fut. mid. καθιζήσομαι. We also find the mid. ἕξομαι, and in prose καθέξομαι, I sit, fut. καθεδοῦμαι; the inf., part., and imperfect of which often have the meaning of an aorist.

ἵημι, I send, see §. 212.

ἱκνέομαι, I come, (in prose mostly compounded with the prepos. ἀπό, ἐξ and ἐπί) fut. ἵξομαι, 2 aor. ἰκόμεν, perf. ἵγμαι, adj. ἱκτός.

ἱλάσκομαι, I propitiate, see §. 224.

Καθέξομαι, καθίζω, see ἵζω.

καίω, I burn, Attic καῶ uncontracted, fut. καύσω, 1 aor. ἔκαυσα, perf. κέκαυκα, perf. pass. κέκαυμαι, aor. ἐκαύσθην, fut. καυθήσομαι. An un-Attic 2 aor. is ἐκάην, 1 aor. mid. ἐκείαμην.

καλέω, I call, fut. καλέσω, contr. καλῶ; aor. ἐκάλεσα, perf. ἐκέληκα, perf. pass. ἐκέλημαι (I am called), 1 fut. κληθήσομαι, 3 fut. κεκλήσομαι. Comp. §. 229.

κᾶμνω, I grow weary, see §. 222. The part. perf. κενμηκώς, is shortened into κενμηώς.

κεῖμαι, I lie down, see §. 216.

κεράννυμι, I mix, see §. 226.

κερδάλνω, I gain, fut. κερδανῶ, aor. ἐκέρδανα.

κίχάνω, I reach, fut. κικήσω, 2 aor. ἔκικον, pass. ἐκίχην, subj. κίχω, opt. κικέην, inf. κικῆναι, part. κικείς.

κλάζω, I clang, make a noise, fut. κλάγξω, perf. κέκλαγγα, in the sense of a present, 2 perf. κέκληγα, 2 aor. ἔκλαγον.

κλαίω, I weep, Att. κλάω uncontracted, fut. κλαύσομαι (or οὔμαι), κλαιήσω or κλαήσω, aor. ἔκλαυσα, perf. pass. κέκλαυμαι or κέκλαυσμαι, 3 fut. κεκλαύσεσθαι.

κλαω, I break, fut. κλάσω, perf. pass. κέκλασμαι, aor. ἐκλάσθην.

κλείω, I shut, perf. pass. κέκλεισμαι and κέκλειμαι, aor. ἐκλείσθην, fut. κλεισθήσομαι, 3 fut. κεκλείσομαι. There is also an Attic form κλήω, perf. κέκληκα, perf. pass. κέκλημαι, aor. ἐκλήσθην.

κλέπτω, I steal, fut. κλέψω or κλέψομαι, perf. κέκλοφα, perf. pass. κέκλεμμαι, aor. ἐκλάπην, rarely ἐκλέφθην.

κλίνω, I incline, perf. act. κέκλικα, perf. pass. κέκλιμαι, aor. ἐκλίθην, ἐκλίνην (I laid myself down), fut. (κατα-)κλιθήσομαι, κατακλινήσομαι, or κατακλινούμαι.

κολούω, I mutilate; the act. reg., perf. pass. κεκόλουμαι, aor. ἐκολούθην or ἐκολούσθην.

κορέννυμι, I satisfy, see §. 226.

κράζω, I crow, perf. κέκραγα with the meaning of a pres., pluperf. ἐκεκράγειν, imperat. κέκραχθι, fut. κεκράξομαι, 2 aor. ἔκραγον.

κρεμάννυμι, I suspend, see §. 226.

κρούω, I knock, perf. pass. κέκρουμαι, but κέκρουσται, and aor. ἐκρούσθην.

κρύπτω, I hide, regular, but aor. pass. ἐκρύφθην, ἐκρύφην, or ἐκρύβην.

κτάομαι, I acquire, regular, but κέκτημαι signifies both, I possess, and I am possessed; aor. pass. ἐκτήθην, 3 fut. κεκτήσομαι and ἐκτήσομαι, I shall possess.

κτείνω, I kill, fut. κτένω, aor. ἔκτεινα, ἔκτανον; 2 perf. ἔκτονα in ἀπέκτονα; τέθνηκα and ἔθανον are used as its perf. and aor. pass.

κυλίνο and κυλινδέω, I roll, fut. κυλίσω, aor. ἐκύλισα, perf. pass. κεκύλισμαι, aor. ἐκυλίσθην.

κυνέω, I kiss, fut. κύσω.

Λαγχάνω, I obtain by lot, see §. 223.

λαμβάνω, I take, see §. 223; the imperat of 2 aor. is λαβέ.

λανθάνω, I am concealed, see §. 223. There is also a simpler form λήθω; the middle λανθάνομαι, or ἐπιλανθάνομαι, I forget.

λέγω, I gather, occurs only in compounds, perf. ἐλλοχα, pass. ἐλλεγμαι, and also λέλεγμαι, aor. ἐλέγην or ἐλέχθην. — In the sense of "I speak", λέγω is regular, but instead of the perf. λέλεχα, the best writers have ἐλορηκα (from ἔρω).

λείπω, I leave, is regular, but perf. λέλοιπα, and 2 aor. ἔλιπον.

λούω, I wash, generally loses its connecting vowels o and ε in the pres. and imperf. as λουῖμαι, λούται, λούσθαι, ἔλου, ἔλουμεν; fut. λούσω, aor. ἔλουσα, perf. pass. λέλουμαι and λέλουσμαι, aor. ἐλούσθην and ἐλούσθην.

λυμάνομαι, I destroy, perf. pass. λελύμασμαι.

Μαίνομαι, I am mad, fut. μανοῦμαι, aor. ἐμάνην, perf. μέμηνα (I am mad); 1 aor. act. ἔμηναι, I made mad.

μανθάνω, I learn, see §. 223.

μάχομαι, I fight, see §. 220.

μείρομαι*, I obtain, 2 aor. ἔμμορον, perf. ἔμμορα, perf. pass. ἐμαρται, it is fated; part. εἰμαρμένος.

μέλλω, I am about to do, see §. 220.

μέλει, it is a care, see §. 220. The middle μέλομαι, I lay to heart, occurs in ἐπιμέλομαι; the form ἐπιμελέομαι is very often found.

μένω, I remain, see §. 220.

μηάομαι, I bleat, 2 aor. ἔμακον, perf. μέμηκα, part. μεμηκώς, μεμηκνῖα and μεμᾶκνῖα, μεμηκός.

μίγνυμι (μίσγω), I mix, see §. 226.

μιμνήσκω, I remind, see §. 226. The perf. pass. μέμνημαι, I remember, 3 fut. μεμνήσομαι, I shall remember.

μυκάομαι, I roar, fut. μυκήσομαι, 2 aor. ἔμυκον.

Νάσσω, I stop up, fut. νάξω, perf. pass. νένασμαι or νέναγμαi.

νέμω, I attribute, see §. 220.

νέω, I heap, fut. νήσω, aor. ἔνησα, perf. νένησμαι and νένημαι, aor. ἐνήσθην and ἐνήθην. — Νέω, I spin, is regular;

Νέω, I swim, has fut. *νεύσομαι*, or *νευσούμαι*, aor. *ἔνενσα*, perf. *νένευσκα*; and *νέομαι** signifies I return, as well as, I shall return.

νίζω, I wash, occurs only in the pres. and imperf., the other tenses being supplied from *νίπτω*.

Ξέω, I cut or polish, fut. *ξέσω*, perf. pass. *ἔξεσμαι*.

Ξύρω, *ξυρέω* or *ξυράω*, I shave, middle *ξύρομαι*, aor. *ἔξυράμην*, perf. *ἔξύρημαι*.

Ὄζω, I emit a smell, see §. 220.

οἶγω, *οἶγνυμι*, see §. 226. In prose it occurs mostly in the compounds *διοίγω*, *ἀνοίγω* and *ἀνοίγνυμι*, imperf. *ἀνέωγον*, aor. *ἀνέωξα*, inf. *ἀνοῖξαι*, aor. pass. *ἀνέωχθην*, *ἀνοιχθῆναι*; perf. *ἀνέωχα*, 2 perf. *ἀνέωγα*, I am open, for which the Attics say *ἀνέωγμαι*.

οἶδα, I know, see §. 218.

οἶομαι and *οἶμαι*, I think, imperf. *ὥόμην* and *ὥμην*, fut. *ολήσομαι*, aor. *ὥήθην*.

οἶχομαι, I am gone, fut. *οιλήσομαι*, perf. *ὥχημαι*, *οἶχωκα* and *ὥχηκα*; *ὥχόμην* has generally the sense of an aorist.

οἶ— see *φείρω*.

ὀλισθαίνω and *ὀλισθάνω*, I slip, see §. 222.

ὀλλυμι, I destroy, see §. 226, occurs in prose only in composition; the 2 perf. and the middle signify "I am undone."

ὀμνυμι, I swear, see §. 226. The third pers. sing. of the perf. pass. is *ὀμώμοται* and *ὀμώμοσται*, and in the plur. *ὀμώμονται*, part. *ὀμωμοσμένος*, aor. *ὠμόθην* and *ὠμόσθην*, fut. *ὀμοσθήσομαι*.

ὀμόργνυμι, I wipe off, see §. 226.

ὀνίνημι, I benefit, fut. *ὀνήσω*, aor. *ὤνησα*; pres. pass. *ὀνίναμαι*, fut. *ὀνήσομαι*, aor. *ὤνήθην*, or *ὤνήμην* to which the infinit. is *ὀνασθαι*, and the opt. *ὀναίμην*.

ὀπ— see *ὀράω*.

ὀράω, I see, see §. 227, imperf. *ἑώραν*; aor. *εἶδον*, subj. *ἴδω*.

*ὀρνυμι**, I excite, fut. *ὄρσω*, 1 aor. *ὠρσα*, perf. pass. *ὀρώρεμαι*, imperat. *ὄρσο*, inf. *ὄρθαι*, part. *ὀρμένος*.

ὀσφραίνομαι, I smell, fut. *ὀσφρήσομαι*, aor. *ὠσφρόμην* and *ὠσφράμην*.

ὀντάζω or *ὀντάω*, I wound, third pers. sing. of 2 aor. *οὔτα*, plur. *οὔταν*, perf. part. pass. *οὔταμένος* or *οὔτασμένος*.

ὀφείλω, I owe, see §. 220. The second aor. *ὤφελον* has the meaning of the Lat. *utinam*, would that.

ὀφλίσκάνω, I owe, am guilty of, fut. ὀφλήσω, 2 aor. ὤφλον, perf. ὥφληκα, perf. part. pass. ὥφλημένος.

Παίζω, I sport, fut. παίξομαι and παιξοῦμαι, 1 aor. ἔπαισα, perf. πέπαικα, perf. pass. πέπαισμαι and πέπαιγμαι.

παίω, I strike, fut. παίσω and παίήσω, aor. ἔπαισα, perf. πέπαικα, aor. pass. ἐπαίσθην; the place of the perf. and aor. pass. are generally supplied by πέπληγμαι and ἐπλήγην, from πλῆσσω.

πάσχω, I suffer, see §. 227.

πατάσσω, I strike, takes its passive from πλῆσσω.

πείθω, I persuade, in the passive “I believe” or “I obey” fut. πείσομαι, perf. πέπεισμαι; fut. πεισθήσομαι, I shall be persuaded, the perf. πέποιθα, I trust.

πέμπω, I send, regular, but perf. πέπομφα, part. perf. pass. πεπεμμένος.

πέσσω or πέττω, I digest, fut. πέψω, perf. pass. πέπεμμαι, aor. ἐπέφθην.

πετάννυμι, I spread, see §. 226.

πέτομαι, I fly, fut. πετήσομαι, and Attic πτήσομαι, aor. ἐπτόμην and ἐπτάμην, perf. πεπότημαι.

πήγνυμι, I fasten, see §. 226; the perf. πέπηγα signifies I am fixed.

πίμπλημι, I fill; in the pres. and imperf. it follows ἔσθην; but the other tenses are formed from πληθ—, fut. πλήσω, perf. πέπληκα, perf. pass. πέπλησμαι, aor. ἐπλήσθην, fut. πλησθήσομαι.

πίμπρημι, I burn, conjug. like πίμπλημι; but fut. πρήσω (from πρηθ), perf. πέπρηκα, perf. pass. πέπρησμαι, aor. ἐπρήσθην, fut. πρησθήσομαι and πεπρήσομαι.

πίνω, I drink, see §. 227.

πιπράσκω, I sell, see §. 225.

πίπτω, I fall, fut. πεσοῦμαι, aor. ἔπεσον, perf. πέπτωκα.

πλέκω, I twist, regular, aor. pass. ἐπλέχθην, ἐπλάκην or ἐπλέκην.

πλέω, I sail, fut. πλεύσομαι and πλευσοῦμαι, perf. πέπλευκα, perf. pass. πέπλευσμαι, aor. ἐπλεύσθην.

πλήσσω, I strike, fut. πλήξω, perf. πέπληγα, perf. pass. πέπληγμαι, aor. ἐπλήχθην, or more commonly ἐπλήγην and in compounds ἐπλάγην; 2 fut. πληγήσομαι, in compounds πλαγήσομαι; 3 fut. πεπλήξομαι.

πνέω, I blow, fut. πνεύσομαι and πνευσοῦμαι, aor. ἔπνευσα, perf. πέπνευκα, perf. pass. πέπνευσμαι, aor. ἐπνεύσθην and ἐπνεύθην.

ποθέω, I long for, fut. ποθέσομαι or ποθήσω, aor. ἐποθέσα or ἐπόθησα, perf. pass. πεπόθημαι.

πρίσθαι, ἐπριάμην (to buy) is used as an aorist to ὠνόεμαι; subj. πρίωμαι, opt. πριαίμην, imperat. πρίω.

πυνθάνομαι, I learn by inquiry, see §. 223.

ῥέξω or ῥιθω, I do, fut. ῥέξω, ῥιξω, 1 aor. pass. ῥεχθεῖς, 2 perf. ῥογα.

ῥέω, I flow, fut. ῥεύσομαι or ῥυήσομαι, perf. ῥέρύηκα, aor. pass. ῥέρύην in an active sense, though ῥέρευσα also occurs.

ῥήγνυμι, I break, see §. 226. The perf. ῥέρωγα has a passive meaning, "I am broken".

ῥίπτω and ῥιπτέω, I throw, fut. ῥίψω, perf. ῥορίφα see §. 221; aor. pass. ῥέρίφην and ῥέρίφθην, fut. ῥιφθήσομαι, 3 fut. ῥέρίψομαι.

ῥώννυμι, I strengthen, see §. 226; the imperat. perf. pass. ῥώρωσο signifies "fare well".

Σβέννυμι, I extinguish, see §. 226; the 2 aor. ἔσβην and the perf. ἔσβηκα are intransitive.

σειώ, I shake, regular in the act.; perf. pass. σέσειμαι, aor. ἔσεισθην.

σήπω, I cause to rot, fut. σήψω, 2 perf. σέσηπα, I am rotten, 2 aor. pass. ἑσάπην, fut. σαπήσομαι.

σκεδάννυμι, I disperse, see §. 226.

σκοπέω, I spy, is used by Attic writers only in the pres. and imperf., the remaining tenses are supplied by σκέπτομαι.

σμάω (σμήχω), I smear, fut. σμήσω, 1 aor. pass. ἑσμήχθην, adj. σμηκτός.

σπάω, I drag, fut. σπάσω, perf. ἔσπακα, aor. pass. ἑπάσθην.

σπένδω, I pour out, fut. σπείσω, perf. pass. ἔσπεισμαι.

στέλλω, I send, regular, but 2 aor. pass. ἑστάλην, fut. σταλήσομαι.

στερίσκω, I deprive, στερίσκομαι, I am deprived, only in the pres. and imperfect; the other tenses are supplied from στερέω, which is regular; but we also find the pass. στέρομαι.

στορέννυμι, στρώννυμι, I strew, see §. 226.

στρέφω, I turn, regular, but perf. ἔστροφα, perf. pass. ἔστραμμαι, aor. pass. ἑστράφην, fut. στραφήσομαι.

σφάττω or σφάζω, I slaughter, regular; perf. pass. ἔσφαγμαι, aor. ἑσφάγην or ἑσφάχθην, fut. σφαγήσομαι.

σφάλλω, I deceive, regular, but fut. pass. σφαλήσομαι or σφαλοῦμαι.

σώζω, I save, fut. σώσω, perf. σέσωκα, perf. pass. σέσωμαι or σέσωμαι, aor. ἐσώθην.

Τείνω, I stretch out, regular, by imperat. τῆ, there; perf. τέτακα, perf. pass. τέταμαι.

τελέω, I complete, fut. τελέσω, τελῶ, aor. ἐτέλεσα, perf. τετέλεκα, perf. pass. τετέλεσμαι, aor. ἐτετέλεσθην.

τέμνω, I cut, see §. 222; the 2 aor. is both ἔτεμον and ἔταμον.

τεύχω, see τυγχάνω.

τίκτω, I bring forth, fut. τέξω or τέξομαι, 2 aor. ἔτεκον, perf. τέτοκα.

τίνω, I pay, fut. τίσω, aor. ἔτισα, perf. τέτικα, perf. pass. τέτισμαι, aor. ἐτίσθην.

τιτράω, I bore; fut. τρήσω from the stem τρα, whence also τετραίνω, aor. ἐτέτρηνα.

τιτρώσκω, I wound, see §. 225.

τρέπω, I turn, regular, but perf. τέτροφα, perf. pass. τέτραμμαι, 2 aor. ἐτρέπην, rarely ἐτρέφθην.

τρέφω, I nourish, fut. θρέψω, aor. ἔθρεψα, perf. τέτροφα, perf. pass. τέθραμμαι, aor. ἐτρέφην, fut. θρέψομαι.

τρέχω, I run, see §. 227.

τρώγω, I nibble, fut. τρώξομαι, 2 aor. ἔτραγον, perf. pass. τέτρωγμαι.

τυγχάνω, I hit, see §. 223.

τύπτω, I strike, see §. 220.

Ἵπισχέομαι, I promise, see ἕχω.

Φαγ— (see ἐσθίω) has only the fut. φάγομαι in late writers, and the 2 aor. ἔφαγον.

φαίνω, I show, regular; aor. ἔφηνα, perf. πέφαγκα, perf. pass. πέφασμαι; the passive signifies to be shown, and to appear; the former is the meaning of the 1 aor. ἐφάνθην, and the latter of the 2 aor. ἐφάνην, to which also belong the fut. φανοῦμαι and φανήσομαι; and 2 perf. πέφηνα.

φέρω, I bear, see §. 227.

φεύγω, I flee, fut. φεύξομαι and φευξοῦμαι, 2 aor. ἔφυγον, perf. πέφευγα, perf. pass. πέφυγμαι.

φημί, I say, see §. 215.

φθάνω, I come before or anticipate, see §. 222. The second aor. ἔφθην makes the subj. φθῶ, opt. φθαίην, inf. φθῆναι, part. φθιάς.

φθείρω, I destroy, regular, but 2 aor. pass. ἐφθάρην, perf. act. ἐφθαρκα, fut. pass. φθαρήσομαι and φθεροῦμαι.
 φύω, I bring forth, regular, fut. φύσω and φύσομαι; perf. πέφυκα, I am naturally or by nature; also 2 aor. ἔφυν, subj. φύω, inf. φῦναι, part. φύς.

Χαίρω, I rejoice, fut. χαιρήσω, late writers χαρήσομαι, 2 aor. ἐχάρην in an active sense, perf. κεχάρηκα, pass. κεχάρημαι or κέχαρμαι.

χαλάω, I let loose, fut. χαλάσω, aor. pass. ἐχαλάσθην.

χανδάνω, I grasp or contain, 2 aor. ἔχασθον, perf. κέχανθα.

χάσκω, I gape, fut. χανουῖμαι (from χάλνω), 2 aor. ἔχανον, perf. κέχηναι, I stand with open mouth.

χέω, I pour, fut. χέω (some writers have χεύσω), fut. mid. χέομαι, aor. ἔχεα, subj. χέω, inf. χέαι, imperat. χέον, χεάτω &c.; perf. κέχυναι, perf. pass. κέχϋμαι, aor. ἐχύνθην, fut. χύνθήσομαι.

χώω, (and χώννυμι), I dam in, perf. pass. κέχωσμαι, aor. ἐχώσθην.

χράομαι, I use, inf. χρῆσθαι, fut. χρήσομαι, aor. ἐχρησάμην; perf. κέχρημαι, aor. pass. ἐχρήσθην.

χρή, it is necessary, subj. χρῆ, opt. χρείη, inf. χρῆναι, part. τὸ χρεών, imperf. ἔχρην and χρῆν, fut. χρήσει.

χριώ, I anoint, regular, but perf. pass. κέχρισμαι and κέχρισμαι, aor. ἐχρίσθην.

χρώννυμι (and χρώζω), I stain or colour, see §. 226.

Ψάω, I rub, inf. ψῆν, fut. ψήσω; but the Attics preferred the verb ψήχω.

ψύχω, I cool, inf. aor. ψῦξαι, perf. pass. ἐψυγμαί, 1 and 2 aor. ἐψύχθην, ἐψύχην, or ἐψύγην.

Ωθέω, I push, see §. 221.

ὠνέομαι, I buy, 1 aor. pass. ἔωνήθην, perf. ἔώνημαι has both active and passive meaning, but the aor. only a passive one; in an active sense, Attic writers prefer πρίσμαι, which see.

CHAPTER XXXVIII.

ADVERBS.

§. 234. Adverbs are employed in Greek not only to qualify adjectives, verbs, and other adverbs, as in Latin,

but also to qualify substantives, as ὁ ἐντὸς ἄνθρωπος, the inner man; ἡ παρὰντίχ' ἡδονή, the momentary pleasure; ἐν τῷ τότε χρόνῳ, at that time.

§. 235. All adverbs are either *primitive*, as νῦν, now; ἀεὶ, always; τότε, then; or *derived from adjectives* by the termination ὡς, as ἀγαθῶς, well; σοφῶς, wisely; ἀληθῶς, truly (see §§. 116, 123, 128); or lastly they consist of *certain cases or forms of nouns*, as ταύτῃ, in this manner, or in this way; χωρὶς, apart, separately; νυκτός, by night; κοινῇ, in common or commonly; μακρὰν, a great way, far.

NOTE 1. Many adjectives employ their neut. sing. as adverbs, as ταχύ, quickly, or even with the article τὸ καρτερόν, bravely. Comparatives commonly employ the neuter sing. as adverbs, as σαφέστερον, more distinctly; ἀληθέστερον, more truly; δικαιότερον, more justly. Superlatives are more commonly used as adverbs in the neut. plur., than in the singular, as τὰ πρῶτα, but also τὸ πρῶτον; βέλτιστα, in the best manner; μάλιστα, most (see §. 123). Respecting the manner of deriving adverbs from other words, see §. 260.

NOTE 2. Adverbs like all other indeclinable words and infinitives may be used as substantives by having the neuter article or a preposition prefixed to them, as τὸ νῦν, the present time; τὸ ἐνταῦθα, the place there; εἰς αἰ, for ever; εἰς ἅπαξ, for once; τὸ πέραν, the other side; τὰ ἄνω, the upper parts.

§. 236. Adverbs generally govern the same case as their kindred adjectives, and adverbs of place are mostly construed with the genitive, as ἔξω τῆς πόλεως, outside the city; πλησίον τῆς κρήνης, near the well.

§. 237. The Greek language has two negative adverbs οὐ (οὐκ, οὐχ) and μή, the general difference between which is, that οὐ expresses an objective or absolute negation, while μή expresses only a subjective or relative negation, as οὐκ ἔχω, I have not, absolutely; μή ἔχω, I think I have not, it is my subjective or personal opinion that I have not. This point will be elucidated in the following paragraphs.

NOTE. It must be remarked that whatever is said in regard to οὐ and μή, holds good also of all their compounds and derivatives, as οὐδεὶς, μηδεὶς; οὔτε, μήτε; οὐδέ, μηδέ, &c.

§. 238. *Οὐ* is used in independent sentences expressed by the indicative, and in the apodosis of hypothetical sentences, both with and without the particle *ἄν*. *Μή*, on the other hand, is used in connection with imperatives and subjunctives taking the place of imperatives, and with both the optative and indicative when they express a wish.

§. 239. Dependent sentences, if the dependence is only formal or ideal, especially after the conjunctions *ὅτι* and *ὥς*, require the negative *οὐ*, unless the negation is only subjective.

§. 240. If the protasis of an hypothetical sentence contains a negative, it is invariably *μή*.

NOTE. This is generally the case also when a negative is added to a participle or an infinitive, because they are mostly equivalent to a conditional clause with *εἰ*, as *ὁ μὴ καμῶν*, he who does not exert himself, or if any one does not exert himself; *τὸ μὴ γῆμαι κακόν*, not to marry is an evil, or, if a man does not marry, it is an evil.

§. 241. Clauses denoting intention introduced by *ἵνα*, *ὥς*, or *ὥπως* require *μή*.

§. 242. In clauses introduced by *ὥς* or *ὥστε* and denoting a consequence require *μή*, if the verb be in the subjunctive or infinitive; but if the verb be in the indicative or optative, they have *οὐ*, as *ὥστε μὴ διδόναι*, so as not to give; *ὥστε οὐκ ἄξιόι εἶσιν*, so that they are not worthy.

§. 243. Negatives are generally placed before the word to which they belong.

§. 244. Both negatives are frequently doubled in Greek without neutralising each other, or making the sentence affirmative; this fact which is common to all languages, arises from the natural desire to be emphatic in denying a thing. Other languages have banished the repetition of negatives from spoken discourse as well as from their

writings, but in the Greek authors it occurs most frequently; and in some instances the negative is repeated even three or four times, as οὐκ ἔστιν οὐδέν, there is nothing; σμικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὔτε πόλιν δοῶ, a little nature does nothing great to any one, either to a private person or to a state.

NOTE 1. In like manner the negative is repeated after verbs which are themselves of a negative nature, as to forbid, to prevent, to deny, &c., as ὁ νόμος ἀπαγορεύει μὴ κτείνειν, the law forbids to kill.

NOTE 2. When a negative clause is followed by an infinitive, the latter generally takes both negatives μὴ οὐ together, as οὐχ ὅσιόν ἐστι μὴ οὐ βοηθεῖν δικαιοσύνη, it is not pious (impious) not to come to the aid of justice. The same is the case after the expression αἰσχρόν ἐστιν, it is base or disgraceful. Μὴ οὐ is also used in the sense of the Latin *quo minus*, after verbs denoting prevention, and often the μὴ only suggests the idea of fear or apprehension.

NOTE 3. The combination οὐ μὴ is frequently used in an elliptical manner, the οὐ belonging to some word denoting fear or danger which is not expressed, and the μὴ to the following verb.

Other details about the use of the negatives the learner must gather from his Dictionary and from observation.

CHAPTER XXXIX.

PREPOSITIONS.

§. 245. Prepositions are used partly in connection with certain oblique cases, and partly in composition with other words.

NOTE 1. Sometimes prepositions are used as adverbs without any case at all, as πρὸς δέ, and in addition; while on the other hand, a number of adverbs when used in the character of preposition govern a case. Comp. §. 236.

NOTE 2. Prepositions generally stand before the noun they govern, but ἐνεκα and περὶ are often placed after it, in which case περὶ withdraws its accent to the penultima.

§. 246. Prepositions are divided into five classes according to the cases which they govern, some governing the genitive, others the dative, and others the accusative, while some govern both the genitive and accusative, and others again may take the genitive, dative or accusative. Those which govern two or three different cases, generally also have two or three different meanings. The most general distinction is that a preposition with the accusative expresses motion to a place, and with the dative or genitive rest in a place. But there are many cases in which this distinction does not appear.

§. 247. The prepositions *ἐν* (in) and *σύν* (with) always govern the dative, as *ἐν τῇ γῇ*, in the earth; *σύν τοῖς θεοῖς*, with the gods.

NOTE 1. *Ἐν* primarily signifies *in* or *at* a place, and transferred to time, *in* or *at* a time, as *ἐν τούτῳ τῷ χρόνῳ*, at this time. In connection with plural nouns it frequently signifies *among*, as *ἐν νέοις*, among young men; *ἐν τῷ πλήθει*, among or before a multitude.

Ἐν is sometimes elliptically joined with a genitive which must be explained by supplying *οἰκία*, the house, as *ἐν Ἀρίφρονος* (supply *οἰκία*), in the house of Ariphron.

NOTE 2. *Σύν* signifies *with* or *together with*, denoting that two or more things or persons belong together, whereas *μετά*, which also signifies *with*, denotes only participation in the same thing.

§. 248. The prepositions *ἀντί* (in front of), *ἀπό* (from), *ἐκ* or *ἐξ* (out of), *πρό* (before), *ἄνευ* (without), and *ἐνεκα* (for the sake of) always govern the genitive.

NOTE 1. From the primary meaning of *ἀντί* are derived some others, as *against*, *opposite to*, *in place of*, *in return for*, and *in preference to*, of which numerous examples occur.

NOTE 2. *Ἀπό* primarily signifies separation, or the place or origin from which any thing proceeds, as *αἱ διώρυχες ἥσαν ἀπὸ τοῦ ποταμοῦ*, the canals proceeded from, took their origin from the river. It is also used to denote the point of time from which any thing begins, so that it may sometimes be rendered by *after*, as *ἀπὸ ταύτης τῆς ἡμέρας*, from (or after)

that day. As the point from which any thing proceeds may be a person, it may sometimes be rendered by *through*, *by*, *in consequence of*, &c.

NOTE 3. Ἐκ or ἐξ primarily denotes *from within* a place, and with plurals or collective nouns *from among*, as ἐκ τῆς πόλεως, from within the city, whereas ἀπὸ τῆς πόλεως merely signifies from the city; ἐκ τοῦ δήμου, from among the people. In reference to time, ἐκ is almost synonymous with ἀπὸ, denoting the point from which anything commences; in this case it may often be rendered by *after*, but always implying *immediately after*, whereas μετὰ (with accus.) signifies *after* in general. As the point from which an action proceeds may be a person, ἐκ is sometimes used in connection with passive verbs to denote the agent, like the English *by*. It may often be rendered by *in consequence of*, as ἐκ τῶν παρόντων, in consequence of the present circumstances.

NOTE 4. Πρὸ, *before*, is applied both to space and to time; and from its primary meaning is derivable that of *for*, *in behalf of*, for the protection of, as οἱ πρὸ ἡμῶν, those who lived before us; πρὸ τῆς ἀληθείας, for, or on behalf of truth; θανεῖν πρὸ δεσπότου, to die for, or on behalf of a master. With verbs of choosing or selecting, πρὸ denotes preference, as πρὸ παντός, before, or in preference to every thing.

NOTE 5. Ἔνεκα, which also appears in the forms ἔνεκεν and εἵνεκα, signifies *for the sake of*, or *on account of*. It generally stands after its genitive, but sometimes also before it. With οὗ it becomes οὕνεκα (on which account or wherefore), which is often used in the sense of ὅτι, because. The poets also employ ὀθούνεκα in the sense of "because."

NOTE 6. Ἄνευ entirely corresponds with the Latin *sine*.

§. 249. The prepositions ἀνά (up) and εἰς or εἰς (into) always govern the accusative.

NOTE 1. Ἀνά denotes *up*, implying motion towards or in the direction of the upper part of a thing, as ἀνά τὰ ὄρη, up the mountains; ἀνὰ εἴκοσι μέτρα, up to twenty measures; ἀνὰ τοὺς πρώτους, up to, or among the first. It is also used in a distributive sense, ἀνὰ πέντε παρασάγγας, each time five parasangs.

NOTE 2. The primary meaning of εἰς or εἰς is *into*, and thus is the opposite to ἐκ, as εἰς τὸ ὕδωρ, into the water, εἰς τὴν γῆν, into the earth. In connection with verbs of motion

and names of places or countries, *εἰς* answers to the English *to*, *εἰς Σικελίαν*, to Sicily; *εἰς τὰς Ἀθήνας*, to Athens. Connected with the idea of the object towards which any thing moves, is that of the object in general, as *βλέπων εἰς τὰ κακά*, looking at the evils. When applied to persons it may signify *among*, *against*, or *upon*, as *πλοῦτος φέρει τὸν κάκιστον εἰς πρῶτους*, wealth introduces the worst man among the first; *λέγω εἰς ὑμᾶς*, I speak against you; *εἰς ὑμᾶς τὴν αἰτίαν περικτρέπω*, I shift the blame upon you. In some instances *εἰς* signifies *in reference to*, synonymous with *κατὰ*, as *εἰς δύναμιν*, as much as possible.

With numerals *εἰς* signifies *up to*, or *about*, and sometimes, as in military language, it has distributive power, as *εἰς δύο*, two men deep, two men each time. With words denoting time, it is equivalent to the English *for*, as *εἰς τὴν τριακόστην ἡμέραν*, for the thirtieth day; *εἰς πέντε ἡμέρας*, for five days.

Like *ἐν*, *εἰς* is sometimes used elliptically with a genitive, which is governed by some such word as *οἰκίαν* understood, as *εἰς οὐδενὸς διδασκάλου (οἰκίαν)*, into no teacher's house.

§. 250. The prepositions *διά*, *κατά*, *μετά*, and *ὑπέρ* govern both the genitive and accusative.

NOTE 1. *Διά* with the genitive signifies *through*, from one end of a thing to the other, both in reference to place and to time, in its literal meaning as well as in a figurative sense, as *διὰ βίου*, through life, *διὰ τέλους*, through to the end. Like the English *through* it also denotes instrumentality, as *δι' ἐρμηνέως*, through, or by means of, an interpreter; *διὰ λόγου*, by means of conversation. Sometimes it may be rendered by *after an interval of*, as *διὰ τετρακοσίων ἐτῶν*, after an interval of 400 years. Observe such phrases as *διὰ μάχης ἔναι* or *ἐρχεσθαι τινι*, to fight with any one; *διὰ ἐχθρας γίνεσθαι τινι*, to be hated by some one; *διὰ φιλίας ἔναι*, to be on friendly terms.

Διά with the accusative signifies *by reason of*, or *on account of*, as *διὰ τὰς ἡδονάς*, on account of pleasures; *διὰ τὴν ἐκείνου μέλλησιν*, on account of, or by reason of his delay.

NOTE 2. *Κατά* with the genitive properly signifies *down from*, as *κατὰ τῆς κλίμακος*, down (from) the ladder; *κατὰ τῶν πετρῶν*, down from the rocks. In a figurative sense it signifies *respecting* or *against*, as *οἱ καθ' ὑμῶν λόγοι*, the speeches against you, *λόγοι κατὰ Φιλίππου*, speeches against Philip.

Κατά with the accusative signifies *in, on, along, near, opposite*, and in reference to time *at or about*, as ἐνίκων τοὺς καθ' αὐτούς, they conquered those near (or opposite) themselves; καθ' Ἑλλάδα, in Greece; τὸ κατὰ ψυχὴν πάθος, the suffering in the mind; κατὰ γῆν καὶ κατὰ θάλασσαν, by land and by sea; κατὰ τοῦτον τὸν χρόνον, at or about that time. From its meaning of *along* flow those of *according to, in the manner of, and on account of*, as κατὰ φύσιν, according to nature; κατ' ἄνδρα, in the manner of, or like a man; κατὰ πολλούς, on account of many. A very common meaning is *in regard to, or in reference to*, as ἄριστος κατὰ πάντα, the best in, or in reference to, all things. Lastly κατὰ has also a distributive meaning, as καθ' ἓνα, one by one; κατ' ἐνιαυτόν, year by year, or yearly; καθ' ἡμέραν, from day to day, or daily; κατ' ἔθνος, according to nations.

NOTE. 3. *Μετά* with the genitive signifies *with* denoting participation in a thing or cooperation, without suggesting the idea that the two things belong to each other, as βουλευέσθαι μετὰ ὀργῆς, to deliberate in a passion; ἕως ἣν μετ' ἀνθρώπων, as long as he was with or among men.

Μετά with the accusative signifies *after*, both in regard to place and to time, as μετὰ Κῦρον, after Cyrus; μετὰ τοὺς θεούς, after, or next to, the gods.

NOTE 4. *ὑπὲρ* with the genitive signifies *over or above* even with verbs of motion, as ὑπὲρ τῆς κώμης, above the village; ὁ θεὸς ἔθηκε τὸν ἥλιον ὑπὲρ γῆς, God has placed the sun above the earth. In a figurative sense it signifies *for, or on behalf of, in protection of*, as ὑπὲρ φίλου ποιητέον, one must exert one's self for, or on behalf of, a friend.

With the accusative ὑπὲρ signifies *beyond, upwards of, or over and above* a certain measure, as ὑπὲρ δύναμιν, beyond one's power; ὑπὲρ πεντήκοντα ἔτη, upwards of fifty years.

§. 251. The prepositions ἀμφί, περί, παρὰ, πρός, ἐπί, and ὑπό govern sometimes the genitive, sometimes the dative, and sometimes the accusative.

NOTE 1. *Ἀμφί* is most commonly construed with the accusative and from its etymology signifies primarily *on both sides of*, but also *on all sides of, around or about*, as οἱ ἀμφί τὸν στρατηγόν, the men around or about the commander; also in reference to time, as ἀμφὶ ἀγορὰν πλήθουσιν, about the time that the market-place is full.

With the genitive ἀμφί signifies *about or concerning*, as ἀμφὶ θυγατρὸς, concerning a daughter.

With the dative ἀμφί signifies close about or on, as ἀμφί πυρί, close about, or on the fire. Poets however use the genitive and dative almost indiscriminately.

NOTE 2. *Περί with the genitive is used in prose only in the figurative sense of concerning, upon, or about, especially with verbs of thinking and speaking, as διανοεῖσθαι περὶ τῶν οἰκείων, to meditate about one's domestic affairs; περὶ μικρῶν ἐρίζοντες, quarrelling about small things; λέγειν περὶ τῶν μεγίστων, to speak about the most important matters. The ancient poetical meaning of above (more than) appears in such phrases, as περὶ πολλοῦ, περὶ μικροῦ, περὶ παντός, and περὶ οὐδενὸς ποιεῖσθαι, to value more than &c.*

With the dative, especially in the sense of around, περί is rarely used in Attic prose, as περὶ τοῖς στήθεσσι, around the breasts; it is more common in connection with verbs of fearing in the sense of for or about, as ἔδεισαν περὶ τῷ χωρίῳ, they were afraid about the place; φοβοῦνται περὶ ἑαυτοῖς, they are in fear for themselves.

With the accusative it has its proper meaning of around, on all sides of, as οἱ περὶ τοὺς ἀρχοντας, those around (about the persons of) the governors. With the accusative it is also used in connection with verbs denoting occupation, as εἶναι περὶ τὴν μουσικὴν, to be occupied with music; σπουδάζειν περὶ τι, to be busy about a thing. From this is derived the meaning of in regard to, in reference to, as ἀγαθὸς γενόμενος περὶ τὴν πόλιν, one who is good in regard to the state; περὶ τοὺς θεούς, in reference to the gods. Περί, lastly, is used like ἀμφί with words denoting time and with numerals in the sense of about, so that we may say either ἀμφί or περὶ πλήθουσιν ἀγοράν.

NOTE 3. *Παρά with the genitive signifies from, referring to persons, especially with verbs denoting to come, receive, or hear, as ἐλθὼν παρὰ φίλου, coming from a friend; ταῦτα γίγνεται παρὰ τῶν θεῶν, this comes from the gods; σοφοῦ παρ' ἀνδρὸς μανθάνειν, to learn from a wise man. Sometimes παρὰ with the genitive is joined to another substantive, where the genitive alone would be sufficient, as λόγος παρ' ἐχθροῦ, a speech proceeding from an enemy, or the speech of an enemy.*

With the dative παρὰ signifies near, with (apud), or referring more especially to persons, as παρὰ δεσπόταις, near or with masters; εὐδοκμεῖν παρὰ ἅπασιν, to be in good repute with all men.

With the accusative παρά signifies to or by the side of, the former when referring to persons and connected with verbs of motion, and the latter when referring to things both with verbs of rest and with verbs of motion, as *ἡ παρ' ἐμὲ εἰσοδος*, the access to me; *παρὰ τὴν θάλασσαν ἐπορεύετο*, he travelled by the side of (along) the sea; *παρὰ τὸν ποταμόν*, near, or by the side of the river. Derived from this is the meaning *in comparison with*, as *παρὰ τὰ ζῶα*, in comparison with animals; and to this again we may trace that of *contrary to*, *in opposition to*, as *πὰρὰ τὴν φύσιν*, opposed to, or contrary to nature; *παρὰ δόξαν*, contrary to expectation.

NOTE 4. *Πρὸς with the genitive signifies from, on the part of*, and applies both to place (like the Lat. *ab*) and to other relations; also *in accordance with*, and *for the advantage of*, as *Χαλκίς πρὸς τῆς Βοιωτίας κεῖται*, Chaleis lies on the side (part) of Boeotia; *πρὸς πατρός*, on his father's side; *εἶναι πρὸς τινος*, to be on the side of one, or side with one; *πρὸς τῶν ἐχόντων*, for the advantage of the wealthy. *Πρὸς θεῶν*, signifies "by the gods". Sometimes, but more especially in poetry, *πρὸς* is used with passive verbs to indicate the agent from whom an action proceeds, which is more commonly expressed by *ὑπό*, and sometimes by *ἐκ*.

With the dative πρὸς signifies near, and in addition to, as *πρὸς ταῖς πηγαῖς*, near the sources; *πρὸς τούτοις*, in addition to these things.

With the accusative πρὸς is of very common occurrence, and generally signifies *to*, in reference to place and things as well as to persons, and always indicates motion or a direction towards, which is in fact its primary meaning, as *πρὸς βορρᾶν*, to the north; *πρὸς ἡμέραν*, towards daybreak; *ἐφύγον πρὸς τὴν γῆν*, they fled to the land, or shore; *πρὸς τὰ χρηστὰ ὁρᾶν*, to look to what is best; *λέγειν πρὸς τὸν βασιλέα*, to say to the king; *λογίσασθε πρὸς ὑμᾶς*, consider with (direct your thoughts to) yourselves. From this general meaning are derived those of *towards* and *against*, *with reference to*, and *in comparison with*, as *πρὸς τὰς συμφοράς*, against misfortunes; *πρὸς παῖδας*, towards children; *πρὸς τὸ ἀργύριον*, with reference to money; *τὰ μικρὰ πρὸς τὰ μεγάλα*, the small things in comparison with the great ones.

NOTE 5. *Ἐπὶ with the genitive generally signifies on or upon*, both in reference to place and other relations; also *near or before*, as *ἐπὶ τῆς Λακωνικῆς*, near, close by Laconia; *ἐπὶ τοῦ δικαστηρίου*, before the court of justice. *Ἐπὶ* also occurs with verbs of motion, where we render it by *to*, but it denotes in reality not motion towards, but points

out the place as already reached or to be reached, perhaps with the additional idea of rest in the place, as ἀνεχώρησαν ἐπ' οἶκον, they returned home (to remain there); ἀφικνοῦνται ἐπὶ Θράκης, they arrive in Thrace (and there they are). Sometimes ἐπὶ is synonymous with ἐν, as ἐπὶ τῆς τελευτῆς, in the end, or may be rendered by *at the time of*, as ἐπὶ Κύρου, at the time of Cyrus; ἐπ' ἐμοῦ, in my time, though this may also mean for or by myself. Ἐπὶ lastly has a distributive meaning, as ἐπὶ τεττάρων, four men deep, or four men each time. In this sense it has the accusative, if motion is implied.

With the dative, too, ἐπὶ generally signifies, *upon* or *near*, but with this difference that the dative intimates that the things upon or near one another belong to each other, which is not the case in ἐπὶ with the genitive. Ἐπὶ also denotes a close succession both in time and place, answering to our *upon* or *after*, as ἐπὶ τούτῳ, after this, or hereupon; ἐπανεστή ἐπὶ πᾶσιν, he rose after all the rest. Sometimes it may be rendered by *at the head of*, as οἱ ἐπὶ τοῖς πράγμασιν, the men at the head of affairs; and, like ἐπὶ with the genit., it sometimes is synonymous with ἐν, as ἐπὶ τοῖς παροῦσιν, in present circumstances. In expressions of feeling, it may be rendered by *at* or *for*, as ἐπὶ μικροῖς λυπεῖται, he is grieved at small things; θαυμάζω Σοφοκλέα ἐπὶ τραγωδίᾳ, I admire Sophocles for tragedy. A very common meaning of ἐπὶ with the dative is *on condition of*, or *in consideration of*, as ἐπὶ τοῖς εἰρημένοις, on condition, or in consideration of what has been said. Lastly εἶναι or γίνεσθαι ἐπὶ τινι signifies to be in, or fall into, a person's power; ὑπὸ τινι εἶναι has the same meaning but denotes a permanency, while ἐπὶ suggests the idea that it is only for a time.

With the accusative ἐπὶ signifies *upon*, *against*, and *to* or *towards* with verbs of motion, in reference both to time and to place, as ἀνέβησαν ἐπὶ τοὺς ἵππους, they mounted the horses; προτρέπειν ἐπ' ἀρετῇν, to turn to, or towards virtue; ἐπὶ τοὺς ἀδικοῦντας, against the wrongdoers; πέμπονσιν ἐπὶ Δημοσθένειν, they send to Demosthenes. It also expresses extending *over* a thing, as τὸ ὄμμα ἐξικνεῖται ἐπὶ πολλὰ στάδια, the eye commands a view over many stadia.

NOTE 6. Ὑπὸ with the genitive signifies *under*, *under the influence of*, and *by*. In reference to space it scarcely occurs in any other phrase than in ὑπὸ γῆς, under the earth; but its most common meaning is, under the influence or action of, whence it is the ordinary preposition used with passive verbs to indicate the agent, as ὑπὸ μαστίγων, under scourges; φι-

λεῖται ὑπ' ἐμοῦ, he is beloved by me. This is the case also with other verbs which resemble passives in meaning and even with substantives, as κακῶς ἔπασχεν ὑπ' αὐτοῦ, he suffered ill at his hands; ἦν ἐν ἀξιώματι ὑπὸ τῶν Ἑλλήνων, he was esteemed by the Greeks. In connection with names of things ὑπό sometimes denotes cause, as ὑπὸ λύπης, because of, out of, on account of, grief.

With the dative ὑπό likewise signifies under in reference to place, partly to denote concealment, and partly subjection, as ὑπὸ τῷ οὐρανῷ, under the heavens; ὑφ' ἡλίου, under the sun; ὑπὸ τῷ ἱματίῳ, under the cloak; ὑπὸ Λακεδαιμονίοις εἰσίν, they are under (subject to) the Lacedaemonians; ὑπ' ἐμαντῷ ἐποιησάμην, I made (him) subject to me.

With the accusative ὑπό signifies under with verbs of motion, and extension under something which is higher; in reference to time it is like the Latin sub equivalent to about, as ἀναχωρεῖν ὑπὸ τὸ τεῖχος, to retreat under the wall, so as to be under cover of it; ὑπὸ τοῦτον τὸν χρόνον, about that time. It also denotes subjection with verbs of motion, and with those of rest, the extension of power over others, as δύνανται πόλεις ἐφ' αὐτοὺς ποιεῖσθαι, they can make cities subject to themselves; οἱ ὑπ' αὐτούς, those over whom their power extends.

§. 252. Prepositions when compounded with other words generally retain their primary meanings, but sometimes they modify them, or assume a new one which they do not possess when used by themselves. Prepositions of two syllables, ending in a short vowel generally drop this vowel if the next word begins with a vowel. The following deserve to be specially noticed: —

ἐν generally retains its meaning *in*, as in ἐνοικεῖν, to dwell in; ἐμμένειν, to remain in; but sometimes it stands for εἰς, as in ἐμβάλλειν for ἐσβάλλειν, to throw into; ἐμπίπτειν, to fall into.

σύν indicates union or cooperation, συμπορεύεσθαι, to travel with, or together with; συλλέγειν, to collect; συμπράττειν, to cooperate, συνειπεῖν, to assent, or agree.

μετά denotes participation or change, as, μετέχειν, to take part in; μεταδιδόναι, to give a share in; μεθιστάναι, to transplace, change the place of a thing; μετανοεῖν, to change one's mind.

ἀντί denotes opposition or compensation, as *ἀντιλέγειν*, to speak against, or oppose; *ἀντιδιδόναι*, to give in return.

πρό signifies *forward*, and accordingly denotes publicity, superiority, preference, and time, as *προβαίνειν*, to go forward; *προάγειν*, to lead onwards; *προγράφειν*, to make known by writing, to publish; *προστατείνειν*, to be president; *προαιρεῖσθαι*, to prefer; *προειπεῖν*, to foretell.

ἀπό generally denotes separation or removal, as *ἀπέρχεσθαι*, to go away; *ἀποτίθεσθαι*, to put away; *ἀπομανθάνειν*, to unlearn; — *ἀπαιτεῖν*, to demand what is due, *ἀποδιδόναι*, to give what is due, or to pay; *ἀπολαμβάνειν*, to receive what is due.

ἐκ generally retains its original meaning *out of*, as in *ἐξίέναι*, to go out; *ἐκβάλλειν*, to cast out; but it also implies perfection, completion, and thoroughness, as in *ἐξοπλίζεσθαι*, to arm one's self thoroughly or completely; *ἐκλογίζεσθαι*, to calculate accurately.

ἀνά generally implies motion upwards, e. g., motion from the seacoast towards the interior of a country, as *ἀναβαίνειν*, to go up; *ἀνέχειν*, to rise up. — It also signifies, back or again, as in *ἀναχωρεῖν*, to go back or return; *ἀναμάχεσθαι*, to fight again, renew the fight.

κατά, the opposite of *ἀνά*, generally signifies motion downwards, as from the interior of a country towards the coast, or from the open sea towards the land. It is also employed in forming compounds to express the *return* of exiles, as in *κατάγειν*, *κατιέναι*, *κατέρχεσθαι*, *κάθοδος*. From its primary meaning we may easily derive that of completeness, as *καταπύμπρᾶναι*, to burn completely, to burn down to the last. In many verbs it signifies *against*, which is in reality *down upon*, as in *κατηγορεῖν*, to accuse.

διά signifies *through* and *across* (Lat. *trans*), as *διέρχεσθαι*, to go through; *διάγειν*, to lead through or across; *διαβαίνειν*, to go through or across. Connected with this is the idea of division and separation, as in *δίστασθαι*, to stand asunder, *διαδιδόναι*, to distribute; *διανέμειν*, to divide. With words referring to time it denotes completion, as in *διαμένειν*, to remain throughout, until the end; *διατελεῖν*, to continue to the end.

ὑπέρ signifies *over*, implying greater height, excess and disregard, as *ὑπερέχειν*, to overtop; *ὑπερβαίνειν*, to go over; *ὑπερμισεῖν*, to hate excessively, *ὑπερσοφος*, over-wise; *ὑπερορᾶν*, to overlook, or disregard; *ὑπερφρονεῖν*, to be haughty, or overbearing.

ἀμφί retains its primary meaning of *on both sides*, or *on all sides*.

περί generally has its primary meaning of *all around*, *on all sides*, as in περιέρχεσθαι, to go round; περιβλέπειν, to look around; but it sometimes implies distinction or neglect, as in περιβλεπτος, looked at from all sides, eminent; περιορᾶν, to overlook.

παρά implies proximity, παρεῖναι, to be there or near; παρέρχεσθαι, to come near; παρακαλεῖν, to call to a place; παρακαθῆσθαι, to sit by or near; παρίεναι, to pass by; παραπλεῖν, to sail along the coast. In a figurative sense it implies a violation of obligations, or to do a thing in a wrong way, as in παραβαίνειν, to transgress; παρασπονδεῖν, to act contrary to a treaty; παραπρεσβεύειν, to violate one's duties as an ambassador.

πρός implies either motion towards a place or addition, as προσιέναι, to go to; προσάγειν, to lead up to; προστιθέναι, to put to, or add; προσ αποβάλλειν, to lose in addition.

ἐπί signifies upon, to, or against, as ἐπιτιθέναι, to put upon; ἐπέρχεσθαι, to go to or towards; ἐπιστρατεύειν, to march against. It also denotes succession either in space or time, as ἐπιτάττειν, to arrange behind; ἐπιστάτης, one who stands behind (sometimes one who stands before, or at the head); ἐπίγονος, a descendant. Sometimes it denotes, like πρόσ, addition, as ἐπικτάσθαι, to acquire in addition.

ὑπό sometimes retains its primary meaning of *under*, as in ὑπόγειος, subterraneous, but it frequently implies secrecy, stealthiness; or slowness, as in ὑποχωρεῖν, to proceed in secrecy; ὑπάγειν, to move off slowly; also approximation, as in ὑπόλευκος, whitish, nearly white.

CHAPTER XL.

CONJUNCTIONS AND PARTICLES.

§. 253. We include under the name of conjunctions a number of particles for which the English language often has no equivalents, but which are of very frequent occurrence in Greek, where scarcely any sentence begins with-

out some little word or particle to indicate the logical relation in which one clause or sentence stands to another, or to point out the function of a particular word in a sentence.

§. 254. Conjunctions are divided into nine classes: —

1. Copulative conjunctions, as *καί, τέ, οὔτε, μήτε*.
2. Disjunctive conjunctions, as *ἢ* (or), *εἴτε, οὐδέ, μηδέ*.
3. Adversative conjunctions, as *ἀλλά, ἀτάρ, μέν, δέ, μέντοι, καίτοι, καίπερ, ὅμως, αὖ*.
4. Comparative conjunctions, as *ὥς* and *ὥσπερ* (as), *ἢ* (than).
5. Hypothetical conjunctions, as *εἰ, ἐάν* (*ἤν* or *ἄν*).
6. Temporal conjunctions, as *ὅτε, ὅποτε, ἐπεί, ἐπειδή, ἕως, ἄχρι, μέχρι, πρὶν*.
7. Final conjunctions, as *ἵνα, ὥς, ὅπως, μή*.
8. Consecutive and inferential conjunctions, as *ὥς, ὥστε, ἄρα, ἄρα, δῆ, τοίνυν, οὖν*.
9. Causal conjunctions, as *ἅτε, ὥς, ὅτι, ἐπεί, ὅτε, ὅποτε, γάρ*.

§. 255. The particles which we here include among the conjunctions are: *γέ, δῆ, τοί, δῆτα, δῆπον, δῆπουθεν, ἄν, εἴθε, μήν, ἦ, μά, νή, ναί, μή, μᾶν, πότερον, πότερα*.

The following list of conjunctions and particles contains only those which may present difficulties to a beginner, and such remarks and explanations as are most necessary; for further information the Dictionary and the Syntax must be consulted.

ἀλλά (but), opposes what is said before, and substitutes something else in its place; whence it is generally used after a negative either expressed or implied. *Ἀλλ' οὐ* signifies *and not*, or *and not rather*. In the midst of a sentence and after hypothetical clauses, *ἀλλά* may be rendered by *yet* or *at least*. *Ἀλλ' ἢ* signifies *except* after a negative or a question implying a negative, as *οὐκ ἔστι τὰ πράγματα μαθεῖν ἀλλ' ἢ ἐκ τῶν ὀνομάτων*, it is impossible to become acquainted with things, except through means of words.

ἄλλως in the phrase **ἄλλως τε καί** (both otherwise and) is generally rendered by *especially, particularly*, and is mostly followed by a hypothetical clause or one expressing time.

ἄν, when put after a relative pronoun or a conjunction formed from such a pronoun, answers to the English *ever* in whoever, whatever, whenever, wherever, the **ἄν** rendering the meaning of the pronoun or conjunction general and indefinite. In this case **ἄν** is always followed by the subjunctive. **Ἄν** is also joined to the verb of every apodosis of a hypothetical sentence, whether the protasis be expressed or not; in like manner it appears in connection with an infinitive, if this mood can be resolved into an apodosis of a hypothetical sentence.

ἄρα intimates that the clause in which it occurs contains a natural consequence or inference from the preceding one; it may be rendered by *then, therefore, accordingly*.

ἄρα is employed only in direct questions to which a negative answer is expected, so that it resembles the Latin *num*. The **ἄρα**, however, intimates in addition that the question is the result of what precedes.

γάρ introduces both a reason for and an explanation of what is contained in the preceding sentence, so that it is rendered either by *for* or *namely*. **Καὶ γάρ** answers to the Latin *etenim* or *namque*, and **ἀλλὰ γάρ** to *at enim* or *sed enim*.

γέ may sometimes be translated by *at least*, but its force is in many cases best rendered by making the word to which **γέ** is attached emphatic. It is generally placed after the word to which it belongs, but sometimes it appears between the article or a preposition and its noun, as **οἱ γε ἀγαθοί**, and **σύν γε (τοῖς) ἀγαθοῖς**.

δέ may generally be rendered by *but*, especially when it is preceded by **μέν** (indeed); but very frequently it is merely a particle connecting two clauses, where we may either use *and*, or leave it altogether untranslated. When preceded by **μέν**, the two are equivalent to *indeed—but*, but this kind of antithesis is much more frequently expressed in Greek than in English; sometimes we may render it by *on the one hand*, and *on the other*.

δή is in meaning akin to **ἤδη**, and when referring to time may be rendered by *just*, as **νῦν δή**, just now, and **καὶ δή** is equivalent to **ἤδη**, just. When introducing clauses, it denotes inference, so that it is equivalent to the inferential *now* or *therefore*.

ἐάν, ἥν or ἄν (not to be confounded with the particle ἄν) is a conjunction composed of εἰ and ἄν, and signifies *if*. The verb with this conjunction is always in the subjunctive.

ἦ, (truly) urges the truth of something, and occurs most commonly in connection with μήν in oaths, as ἦ μήν.

ἢ equivalent to the English *or* in all its meanings (the Latin *aut, vel, ve, or an*). When doubled ἢ — ἢ, it signifies *either — or*. After comparatives and other words implying difference it signifies *than* or *but*.

καί has the general meanings *and* and *also*. When more than two words are enumerated the καί does not, like the English *and*, stand before the last only, but generally before every word of the series. Καί — καί or τέ — καί signifies *both — and, on the one hand — and on the other*. When one substantive has two adjectives, which in English are put together without any conjunction, the Greeks usually insert καί, as διὰ πολλῶν καὶ δεινῶν πραγμάτων, through many terrible things.

After the expressions ὁ αὐτός (the same), ἴσος (like), ὅμοιος (like), παραπλήσιος (similar), and their adverbs, where we use *as*, the Greeks employ καί, as ὁ αὐτὸς καὶ σύ, the same as thou. A very common meaning of καί is *also*, and καὶ δέ signifies *and also*, when something is mentioned only by the way. In a combination of a relative and a demonstrative clause in which things are compared, καί is used either in the relative clause alone, or in both, as δοκεῖ μοι (καὶ) τὰ τῶν ἀνδρῶν σώματα ταῦτά πάσχειν, ἅπερ καὶ τὰ τῶν ἐν τῇ γῇ φανομένων, the bodies of men seem to me to experience the same things, as the bodies of the things which grow in the earth. Sometimes καὶ introduces a thing of more or less weight or importance than that which precedes, and in this case, it is to be rendered by *even*.

μά is a particle employed in oaths, and is joined to the accusative of the name of the divinity by whom a person swears, as μὰ τοὺς θεούς, by the gods. It must be observed, however, that μά is used only when a person denies a thing, that is, in negative oaths, affirmative oaths requiring νή or ναὶ μά.

μέν signifies *indeed*, and therefore requires δέ (*but*) after it, frequently however no δέ follows, when it can be easily supplied by the mind. The place of δέ is sometimes supplied by other adversative conjunctions such as μέντοι, and more rarely by τοίνυν, ἀλλά, μήν, οὐ μήν ἀλλά. Μὲν οὖν is equivalent to *inmo*, rather; πάνν μὲν οὖν, certainly.

μέντοι in confirmatory answers is equivalent to the English *certainly*; in questions it may be rendered by *pray*; and when preceded by **μέν**, it answers to the English *but*. We may here remark that the weakest adversative conjunction is **δέ**, the next in strength **μέντοι**, and the strongest **ἀλλά**.

μέχρι is used as a preposition with the genit. in the sense of *until*, *as far as*, referring both to place and time; but as a conjunction it signifies *until* or *as long as*.

μή as an adverb has been explained in §. 237, foll.; as a conjunction it answers to the Latin *ne*, English *lest*. In questions it is often equivalent to *I hope not*, *I suppose not*.

μήν signifies *certainly*, *in truth*, but is most commonly used as an adversative particle, generally in combination with others.

μηδέ, see **οὐδέ**.

μῶν, a contraction for **μή οὖν**, signifying *assuredly not*, occurs only in questions to which the speaker expects a negative answer.

ναί and **νῆ**, see **μά**.

ὅτι, *that* or *because*. When accompanying a superlative it answers to the Latin *quam*, as **ὅτι ἄριστος**, *quam optimus*. **Ὅτι** is never used with the subjunctive. Comp. **ὥς**.

οὐδέ and **μηδέ** literally *bu' not*, while **οὔτε** and **μήτε** signify *and not*; the former accordingly are of a disjunctive nature, while the latter are copulative. **Οὐδέ** — **οὐδέ**, **μηδέ** — **μηδέ**, **οὔτε** — **οὔτε**, and **μήτε** — **μήτε**, all signify *neither* — *nor*, but in such a manner that the first two pairs put things as opposed to each other, and the last two unite them. **Οὐδέ** and **μηδέ** alone, when not preceded by another **οὐδέ** or **μηδέ**, may often be rendered by *not even*.

οὐκοῦν (from **οὐκ** and **οὖν**) is properly an interrogative particle signifying *not then?* Sometimes, however, the force of the negative is entirely lost, so that it becomes equivalent to **οὖν**, *then*, *accordingly*, *therefore*. It is also accented as a paroxytonon, **οὐκουν**, and as such occurs in questions in the same sense as **οὐκοῦν**, and also in other sentences, *accordingly not*, *certainly not*; but never loses the force of the **οὐκ**.

οὖν, *accordingly*, *consequently*, *therefore*, is most commonly employed to draw a conclusion from something preceding. Sometimes it has confirmatory power, as in the phrase,

πάνν μὲν οὖν, certainly. When appended to relative pronouns, it is equivalent to the English *ever*, as ὅστις οὖν, whosoever.

πέρ, in the ordinary language appears only as a suffix added to relatives and to conjunctions, implying condition or time, as ὅσπερ, ὥσπερ, εἴπερ, and emphatically expresses the identity among things, as ὁ αὐτὸς ὅσπερ, the very same who; with καί it makes καίπερ, although.

τέ, *and*, connects more closely than καί. It is generally doubled to connect two clauses or sentences, while τέ — καί is more generally employed to connect two words. Τέ — τέ coordinates things, and is to be rendered by *as well* — *as*, or *both the one* — *and the other*, while τέ — καί unites things, which must be considered separately and each by itself, so that its meaning is *on the one hand* — *and on the other*. The repetition of καί only denotes an accumulation of several things or ideas.

τέως, *until then*, when followed by μέν, as τέως μέν, signifies *for a time*.

τοί, seems to be only another form for σοί, the dative of the personal pronoun σύ, and the idea which it expresses appears to be “I assure you”, though sometimes, especially when added to pronouns, we may render it by *yes*, as σέ τοι, σέ τοι λέγω, *yes you, yes you I mean*.

τοίην, most commonly signifies *accordingly, hence, or then*.

ὥς, properly the adverb from the relative ὅς, and therefore primarily signifies *as* or *how*; but very frequently it has the meaning of ἔνα and ὅπως, *in order that*, or simply *that*. It differs however from ὅτι, *that*, in as much as the latter intimates a fact, and ὥς only a conception.

Before a superlative ὥς is the same as the Lat. *quam*; and when it is added to a noun standing in apposition to another noun, it implies resemblance, as φυλάττεις ἡμᾶς ὥς πολεμίους, *you watch us like enemies*. When joined to a participle it implies intention or a mere pretence; and hence, with numerals it signifies *about*. Sometimes it stands for ὥστε, in the sense of *so that*, and is construed like ὥστε, with the infinitive. It is also used as a preposition in the sense of πρὸς, *to*, to express motion to a person, but not to a thing.

ὥστε, *so that*, implies result or consequence, and is frequently construed with the infinitive.

CHAPTER XLI.

DERIVATION OF WORDS.

§. 256. Derivation consists in appending certain suffixes to the stem of a word, whereby the meaning of the stem is modified in a specific manner. The addition of such suffixes causes the same or similar changes in the stem as the addition of inflectional terminations in declension and conjugation.

§. 257. Not a few verbs are formed from the pure stem by simply adding the requisite termination ω ; many also increase the stem by adding a consonant, as in $\tauέμνω$ and $κρύπτω$, or modify its vowel as in $φεύγω$ (stem $φνγ$), $στείβω$ (stem $στιβ$). But a much greater number of verbs are derived from nouns or verbs by the endings $άω$, $έω$, $όω$, $ύω$, $εύω$, $ούω$, $άζω$, $ίζω$, $ίσκω$, $άνω$, $αίνω$, $ύνω$. Examples may be gathered from the chapters on verbs.

§. 258. Substantives are derived from verbal stems, adjectives and other substantives: —

- a) Substantives denoting persons performing the action implied in the stem are derived from verbs by means of the suffixes $ας$, $ης$, $της$; $ος$; $ηρ$, $ωρ$, $ευς$, as $ψεύστης$, a liar; $κριτής$ a judge; $μυροπώλης$, a dealer in ointments; $τρόφος$, feeder or keeper; $σωτήρ$, saviour; $ρήτωρ$, orator; $γραφεύς$, writer. All these words partake of the nature of an active participle, and some of them are real participles, as $ἄρχων$, a ruler.
- b) Substantives not denoting persons, but abstract ideas or things, are derived from verbs by the endings $α$, $εια$, $σια$, $η$, $μη$; $ος$, $μος$; $σις$, $μα$, as $χαρά$, $βλάβη$, $ωφέλεια$, $θυσία$, $φήμη$, $λόγος$, $δεσμός$, $σκέψις$, $πράγμα$. All of these words denote modifications of the idea expressed by an infinitive.
- c) Substantives are derived from adjectives by the endings $α$, $η$, $ια$, $(ε)ια$, $(ο)ια$, $ος$, $της$, $σύνη$, as $ἔχθρα$, $θέρμη$, $σοφία$, $ἀλήθεια$, $ἄνοια$, $δικαιότης$, $δικαιοσύνη$.

NOTE. Substantives in *της* derived from adjectives, are fem. and make their genit. *τητος*, (Lat. *tatis*). They must not be confounded with the masc. in *της*, gen. *του*, which are generally derived from verbs.

- d) Substantives denoting both persons and things are derived from other substantives by a variety of endings.

NOTE 1. From names of persons are derived patronymics in *ίδης* and *άδης*, the latter being employed in names belonging to the first declension, and the former in all the others, (if the stem of these last ends in *ε* or *ο*, it is contracted with the *ι* of the ending into *ει* and *οι*), as *Βορέας*, *Βορεάδης*; *Αἰακός*, *Αἰακίδης*; *Κέκροψ*, *Κεκροπίδης*; *Πηλεὺς*, *Πηλεΐδης*; *Αἰτωί*, *Αἰτωΐδης*. The masc. patronymics in *ίδης* and *άδης* have feminines in *ίς* (gen. *ίδος*) and *άς* (gen. *άδος*), as *Τανταλίς*, a daughter of Tantalus, and *Βορεάς*, a daughter of Boreas.

NOTE 2. From names of gods and heroes are derived nouns in *ιον*, *αιον*, and *ειον* to indicate their temples or sanctuaries, as *Ἀφροδίσιον*, a temple of Aphrodite; *Ἀθηναιον*, a temple of Athena; *Θησεϊον*, a temple of Theseus.

NOTE 3. From names of towns and countries are formed the names of their inhabitants (ethnic names) by the endings *ίτης*, *άτης*, *ήτης*, *ώτης*, *ιος*, *αῖος*, and *εύς*, as *Ἀβδηρίτης*, *Τεγεάτης*, *Αἰγινήτης*, *Ἑπειρώτης*, *Κορίνθιος*, *Ἀθηναῖος*, *Αἰολεύς*, *Ἐρετριεύς*. *Ἰταλιῶται* and *Σικελιῶται* are Greeks settled in Italy and Sicily; but *Ἰταλοί* and *Σικελοί* the original inhabitants of those countries. Some places out of Greece make their ethnic names by the endings *ηνός*, *ανός*, *ῖνος*, *υνός*, as *Κυζικηνός*, *Παριανός*, *Βιθυνός*, *Ταραντῖνος*.

NOTE 4. Many of the masculine nouns in *ης* of the first declension, and in *ος* of the second form feminines in *ίς*, gen. *ίδος*, as *Πέρσης*, a Persian, *Περσίς*, a Persian woman; *ξύμμαχος*, an ally, *ξύμμαχίς*, a female ally. Some feminine substantives are formed from masculines by the terminations *τρίς*, *τρια*, *τειρα*, *εια*, *αινα*, and *σσα*, as *αὐλητής*, *αὐλητρίς*; *ποιητής*, *ποιήτρια*; *σωτήρ*, *σώτειρα*; *βασιλεύς*, *βασίλεια*; *θεράπων*, *θεράπαινα*; *ἄναξ*, *ἄνασσα*; *Κίλιξ*, *Κίλισσα*.

NOTE 5. Names of persons are derived from names of things by the terminations *εύς* and *της*, as *γραμμα*, *γραμματεύς*; *φυλή*, *φυλέτης*; *οἶκος*, *οἰκέτης*; *δῆμος*, *δημότης*; *ὄπλον*, *ὀπλίτης*, *πόλις*, *πολίτης*.

NOTE 6. Names of places containing that which is implied in the primitive are derived by means of the termination *ών*, gen. *ῶνος* (or *εών*, gen. *εῶνος*), as *ἀνδρῶν*, a hall for men; *παρθενῶν*, a room for maidens; *ἵππῶν*, a horse stable; *ἀμπελῶν*, a vineyard. Some substantives of this kind are formed by the ending *εῖον*, as *Μουσεῖον*, *κουρεῖον*.

- e) Diminutives are derived from all kinds of substantives by the terminations, *ιον*, *ίδιον*, *άριον*, *ύδριον*, *ίσκος*, *ίσκη*, *άσιον*, and *ίς*, as *παιδίον* (*παῖς*), *οἰκίδιον* (*οἶκος*), *παιδάριον* (*παῖς*), *μελύδριον* (*μέλος*), *ἀνθρωπίσκος*, *ἀνθρωπίσκη* (*ἀνθρωπος*), *κοράσιον* (*κόρη*), *θεραπαινίς* (*θεράπεινα*).

§. 259. Adjectives are derived from other words by the terminations *ος*, *εος*, *ιος*, (*ῖος*, *αιος*, *εῖος*, *οιος*, *ῥος*), *ικός*, *ιακός*, *νος*, *τός*, *τέος*, *ῖμος*, *ἄνός*, *ηνός*, *ινός* (*ῖνος*, *ῥνος*, *ινός*, *εινός*), *λός*, *αλέος*, *ρός*, *ερός*, *εις*, *ης*, *ώδης*, *μων*.

§. 260. Adverbs are generally formed by the termination *ως*, and more rarely by *δόν*, *δην*, *ί* or *εί*, *τί*.

NOTE 1. Adverbs in *ως* are formed by appending this ending to the stem of adjectives, and if the stem ends in *ε*, it is usually contracted with the *ω* into *ῶ*, as *φίλος*, *φίλως*; *καλός*, *καλῶς*; *χαρίεις*, *χαριέντως*; *σαφής*, *σαφῶς*. (See §§. 116, 123.) By means of the same termination adverbs are formed from the participle present, especially in the active, and from the participle perfect, both active and passive, as *πρεπόντως* (*πρέπων*), *συμφερόντως* (*συμφέρων*); *κεχαρισμένως*, *τεταγμένως*, *εἰωθότως*, *καταπεφρονηκυτόως*; also *ὕντως* and *τυχόντως*.

NOTE 2. Adverbs in *δόν* are formed by appending this termination to the pure stem either by means of a connecting vowel (*η* or *α*), or without it, and denote resemblance or likeness to that which is implied in the primitive word, as *βοτρυδόν*, like grapes, i. e. in clusters; *ἀγγεληδόν* herdwise, troopwise; *ταυρηδόν*, like a bull; *κυνηδόν*, like a dog; *ἀναφανδόν*, openly; *ἐνδον*, within, is irregular in its accent.

NOTE 3. Adverbs in *δην* express the manner in which anything is done, and are formed by adding *δην* to the pure stem either directly or by means of the connecting vowel *α*, if the radical vowel of the stem is changed into *ο*, as *βάδην*, in the manner of walking; *κρύβδην*, secretly; *συλλήβδην*, taking all things together, *λογάδην*, in speaking; *σκοράδην*, in a scattered way.

NOTE 4. Adverbs in *ί* or *εί* are most commonly formed from nouns compounded with the negative prefix *άν* (*ά*), and are apparently a dative denoting instrumentality, as *αύτοχειρί*, with his own hand; *άμισθί*, without pay; *άμαχεί*, without a battle; *πανδημεί*, with all the people.

NOTE 5. Adverbs in *τί* are formed from verbal stems in the same manner as verbal adjectives in *τός*, as *όνομαστί*, by name; *άδακρυτί*, without tears; *Έλληνιστί* in the Greek fashion or language. A few adverbs end in *ξ*, as *άπαξ*, once; *πέριξ*, round about; *πύξ*, with the fist; *λάξ*, with the heel or foot; *όδάξ*, with the teeth.

NOTE 6. It has already been remarked that certain cases of nouns are used in an adverbial sense (see §. 235). To these we here add those adverbs which are formed from some adjectives and pronouns by the terminations *θι*, *θεν* and *σε*, as *άλλοθι*, at another place or elsewhere; *άλλοθεν*, from another place; *άλλοσε*, to another place. The suffix *θι* signifies rest in a place; *θεν* motion from a place, and *σε* motion to a place. Sometimes they are appended to adverbs, as in *κάτωθεν*, *ύπερθεν*, *καθύπερθεν*, *πορξωτέρωθεν*, *άποθεν* or *άπωθεν*, *ένδοθεν*. In some instances *θεν* is appended to common nouns, as *όίκοθεν*, from home; it is more usual with names of places, as *Άθήνηθεν*, from Athens, *Έλευσινόθεν*, from Eleusis.

NOTE 7. Instead of the suffix *σε*, names of places frequently take *δέ*, which is added to the accusative, and if this case ends in *ς*, it coalesces with the *δ* into *ξ*, as *Μεγαράδε*, to Megara; *Έλευσινάδε*, to Eleusis; *Άθήναζε*, to Athens. In a similar way we have *ούρανόνδε*, into heaven; *όϊκαδε*, home.

NOTE 8. Many adverbs formed from names of places and implying rest, are in reality datives or locatives, as *όίκοι*, at home; *Πυθοί*, at Pytho; *Ίσθμοί*, on the Isthmus; *Μεγαροί*, at Megara; *Άθήνησιν*, at Athens; *Όλυμπιάσιν*, at Olympia; *Πλαταιᾶσιν*, at Plataeae.

CHAPTER XLII.

FORMATION OF COMPOUND WORDS.

§. 261. When the first word of a compound is incapable of inflection, it is joined to the other without any change, as *άναλογία*, *άπολογία*, *περιβάλλω*.

NOTE. As to the elision of the final vowel in dissyllabic prepositions before words beginning with a vowel, see §. 67, n. 2. It must also be observed, that after the elision of the final vowel, its consonant undergoes the change required by the breathing of the second word, see §. 44. The inseparable particles *δυσ* (expressing difficulty or hostility) and *ἡμι* (*semi*, half) remain always unchanged. The negative prefix *ἀν* (Latin *in*, English *un*), generally retains the *ν* before vowels, but loses it before consonants, as in *ἄνυδρος* (without water), and *ἄπορος* (without a road). In some instances the *ν* is dropped before vowels also, as *ἄοπλος*, *ἄορατος*, *ἄοριστος*, *ἄήττητος*; but this is accounted for by the fact that the words *ὄπλον*, *ὄραώ*, *ὄρος*, and *ἥττων* originally began with the digamma, which is equivalent to *f* or *g*.

In some words the prefix *ἄ*, not being negative, cannot be derived from *ἀν*, but seems to be a softening of the *α* in *ἄμα*, which appears in *ἄπαξ* and *ἄπας*; e. g. *ἀκόλουθος* (from *κέλευθος*), *ἀδελφός* (from *δελφύς*).

§. 262. When the first word is a noun, the following points must be observed: —

- a) When the second word begins with a vowel, it is generally added to the stem of the noun, as in *νόμαρχης*, *ἀνδραγαθία*, *Μουσηγέτης*.
- b) Sometimes the nominative of the first word is joined to the other, but if the nom. terminates in *ς*, this consonant is dropped, especially in the ending *υς*, as *ἀγορανόμος*, *ἄστυγείτων*, *ναυμαχία*, *ναυαγία*, *εὐθύωρον*.
- c) When the stem of the first word ends in a consonant and the second begins with one, a connecting vowel, *ο* or *ι*, is inserted between them, as *ἡμεροδρόμος*, *ἀθλοθέτης*, *ξυλοκόπος*, *ἀνδριαντοποιός*, *λογοποιός*, *σωματοφύλαξ*, *μελανόγειος*, *ἄγρονομεῖν*, *φλεβοτομεῖν*, *δορίκτητος*, *πανοῦργος* (*πανόεργος*). But *γῆ* makes *γειω*, as in *γεωγράφος*.

§. 263. When the first word of a compound is a verb, we must distinguish the following two cases: —

- a) When the second word begins with a vowel, either the pure stem of the first is prefixed, as in *πειθαρχ-*

χειν, or, if the stem of the first ends in a vowel or ρ, a σ is inserted between them, as παυσάνεμος; the σ is sometimes introduced also, when the stem of the verb ends in β, π, φ, or γ, κ, χ, as ξίψασπις, πλήξιππος.

- b) When the second word begins with a consonant, σι is inserted, if the stem of the first ends in a vowel, or ρ, and sometimes also if it ends in β, π, φ, or γ, κ, χ, as λυσίππος, ἐγεροσίχορος, στρεψιδίκος. In all other cases a connecting vowel, ε, ο, or ι is inserted, as in ἀρχέκακος, λειποταξία, ἀρχιθέωρος.

§. 264. When the second word of a compound begins with a short vowel, it is frequently lengthened, α and ε into η, and ο into ω, as στρατηγός (ἄγω), ἀνήκεστος (ἀνέομαι), ὑπήκοος (ἀκούω, but ὑπακούω), ξενηλασία (ἐλεύνω), τριώβολον (ὀβολός), ὑπώρεια (ὄρος), συνώμοτος (ὄμνυμι).

NOTE. Sometimes, however, ᾱ instead of being changed into η, becomes ᾱ, as in λοχᾱγός, ναυᾱγός, λοχᾱγεῖν &c.

§. 265. When the last word of a compound is a verb, and the first a preposition, the former generally remains unchanged, as ἐκβάλλω, ἀναβαίνω, κατέρχομαι, περιβλέπω. In like manner, many verbal substantives when compounded with a preposition, the negative prefix ἄν, ἥμι, ὄμο, δυσ, &c. remain unchanged, as ἄβουλία (βουλή), ἀπραξία, μονομαχία, ὁμοτράπεζος, ὁμόδουλος, ἡμίφωνος, &c.

§. 266. Adjectives generally remain unchanged whatever may be the nature of the first word, as ἐνδηλος, ἄπιστος, δυσάρεστος, ἡμίκακος, πάγκαλος, φιλόσοφος.

NOTE 1. Adjectives in υς commonly change their termination into ης, as ἀθηδής, ποδώκης, from ἡδύς and ὠκύς.

NOTE 2. The accent in compound words is generally as far back as the last syllable permits, but the exceptions to this rule are numerous, and are best learned by observation.

II. SYNTAX.

CHAPTER XLIII.

THE ARTICLE.

§. 267. The article, originally a demonstrative pronoun, has retained this force in the classical period of the language only in certain expressions; but in accordance with its primary signification it is generally employed to point out an object definitely, to separate and distinguish it from others, to render it prominent, or place it in opposition to others. Hence it is added to names of things and persons which are to be represented as well known or celebrated.

NOTE 1. The most common case in which the article retains the force of a demonstrative, is the expression *ὁ μὲν* — *ὁ δέ* (in all its cases), answering to the Latin *hic* — *ille*, and referring to objects mentioned before. In English it is generally rendered by the former — the latter, or the one — the other, as *περὶ πλείονος ποιοῦ δόξαν καλὴν ἢ πλοῦτον μέγαν τοῖς παῖσιν ἐγκαταλιπεῖν*. *ὁ μὲν γὰρ θνητός, ἡ δὲ ἀθάνατος*, deem it of higher importance to leave to your children a fair name, than wealth, for the one is perishable, the other is eternal. In the phrase *πρὸ τοῦ* (*πρωτοῦ*), before that time, or previously, the article likewise preserves its demonstrative power.

When *ὁ δέ* is used without *ὁ μὲν* preceding, it signifies *but he*, and the neut. *τὸ δέ*, *but that*. If *καί* is employed instead of *δέ*, the phrase is *καὶ ὅς*, and he; *καὶ ἥ*, and she; *καὶ οἳ*, and they; accus. *καὶ τόν, καὶ τήν, καὶ τούς, &c.* *Ὁ μὲν*, and *ὁ δέ* sometimes also have an indefinite meaning, *some one* — *and another*, or *some* — *others*.

NOTE 2. As the article points to what is supposed to be known, it is added to the names of things or persons men-

tioned before, or takes the place of the possessive pronoun, as *κόρας πρὸς τῇ κρήνῃ καταλαμβάνει*, he finds maidens near the well (previously mentioned); *βασιλεὺς σὺν τῷ στρατεύματι*, the king with his army. For the same reason the article is employed to denote distribution, or that which happens each time, as *ἔδωκε τρία ἡμιδρακεῖα τοῦ μηνὸς τῷ στρατιώτῃ*, he gave the soldiers every month three half Darics.

NOTE 3. There are some cases in which a distinct person is spoken of, and where accordingly we might expect the article, but where it is nevertheless commonly omitted, as is done almost invariably with the word *βασιλεὺς*, when applied to the king of Persia, as if he were regarded not as a distinct individual, but as a class, or species.

§. 268. When a whole class or species of things or persons is spoken of, the article is often employed, whereby one individual of the class is set forth to represent the whole, as *ὁ παῖς πάντων θηρίων ἐστὶ δυσμεταχειριστότατον*, a child is of all living beings the most difficult to manage.

NOTE. This is the case more especially with adjectives and participles when used in a generic sense, just as in English, e. g., The wicked often surpass the good in outward prosperity.

§. 269. The article is frequently used substantively, especially in connection with adverbs implying time or place, and in this case the article of course may govern the genitive. (See §. 306, n. 3.)

NOTE 1. The masculine and feminine of the article, mostly in the plural, denote persons, as *οἱ πρότερον*, the earlier ones; *οἱ ἐνδον*, those within; *οἱ ὕστερον*, the later ones, the later generations; *οἱ ἐν τῷ ἄστει*, those in the city; *οἱ σὺν αὐτῷ*, those who were with him. The expressions *οἱ ἀμφί*, and *οἱ περὶ* with the accus. of the name of a person, imply not only his companions, subjects or followers, but include the person himself, as *οἱ περὶ Ἀριαῖον*, Ariaeus and his men; *οἱ ἀμφὶ Ἀλέξανδρον*, Alexander and his men.

NOTE 2. The neuter of the article *τό* and *τά* are used substantively not only with adverbs of time and place, but also with others, as *τὰ ἄνω*, the upper parts; *τὰ ἐνθάδε*, the things here; *ἐς τὸ ἔπειτα*, for the future; *τὸ φανερώς τοῦ*

λάθρᾳ κρεῖττον, the (doing a thing) openly is better than (doing it) secretly. In connection with prepositions and their cases, the neuter of the article occurs even more frequently than the masculine or feminine, as τὰ ἐν βίῳ, the affairs in life; τὰ περὶ τὸν πόλεμον, the things connected with the war; τὸ περὶ τοὺς λόγους, the question about the speeches.

§. 270. The infinitive of every verb may be used as a substantive in all the cases of the singular by having the neuter of the article before it, as τὸ γράφειν, τὸ γράψαι, τὸ κολάζεσθαι, τὸ ἄρχεσθαι, τοῦ ἄρχεσθαι, τῷ ἄρχεσθαι.

NOTE 1. The infinitive however in this case is not qualified by a neuter adjective, but by an adverb; nor does it govern a genitive like ordinary substantives, but retains its case as a verb. An infinitive used substantively may dispense with the article only in the nomin. and acc., but never when it is dependent on a preposition, as ἐκ τοῦ εὖ πάσχειν, but not ἐξ εὖ πάσχειν.

NOTE 2. The article sometimes raises a whole clause to the rank of a substantive, as τὸ γινῶθι σαυτὸν πανταχοῦ ἐστὶ χρήσιμον, the (maxim) know thyself is useful under all circumstances.

§. 271. Every Greek proper name may have the article, if it is supposed to be known to the hearer or reader, as ὁ Ἀρισταγόρας, ἡ Σαπφώ, αἱ Ἀθῆναι, ἡ Κόρινθος, ἡ Ἀχαΐα, ἡ Λακωνικὴ, ἡ Σαλαμίς.

§. 272. When a common noun stands in apposition to a proper name, the apposition generally has the article, as Σωκράτης ὁ φιλόσοφος.

NOTE 1. When the name of person is accompanied by an apposition, the latter always has the article provided it is a real apposition and not a mere predicate. The apposition may stand either before the name or after it, according as it is more or less emphatic, as Ξενίας ὁ Ἀρκιάς ἀπέπλευσεν, Xenias the Arcadian sailed away; Κῦρος ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, Cyrus marched against his brother Artaxerxes.

In the case of names of rivers, the name itself with the article almost invariably precedes the word ποταμός (river), which has itself no article, as ὁ Εὐφράτης ποταμός,

the river Euphrates. Similar exceptions occur also with other names.

NOTE 2. When a personal pronoun is accompanied by an apposition, the latter has the article only if it would have it under other circumstances also, as *ἡμεῖς οἱ Ἕλληνες*, we Greeks. Sometimes the personal pronoun is not expressed, but implied in the verb, as *χρῶμεθα οἱ Κρήτες*, we Cretans employ.

§. 273. When a substantive having the article is accompanied by an attributive adjective or participle, the article is always placed directly before the adjective or participle, as *ὁ ἀγαθὸς ἀνὴρ*, or *ἀνὴρ ὁ ἀγαθός*, or *ὁ ἀνὴρ ὁ ἀγαθός*; but we can never say *ὁ ἀνὴρ ἀγαθός*, or *ἀγαθός ὁ ἀνὴρ* in any other sense but that of a sentence "the man is good", where *ἀγαθός* is not attributive, but a predicate.

NOTE. Whether the substantive or adjective should stand first, depends upon the emphasis, the more emphatic word always being placed first. The rule above stated applies also to adverbs of time, place and measure which, like adjectives, are joined to substantives, *ὁ ἐντος ἀνδρωπος*, *ἡ πάλιν ὁδός*, *τὸ νῦν γένος*, *τὸ συμμαχικὸν τὸ ἐκείνη*, the allies there; *ἡ ἀμελεία ἡ ἄγαν*, the excessive carelessness.

As an adjective may stand between the article and its substantive, so also every word or combination of words, which partakes of the character of an adjective may be placed between them, as *ὁ Ἀθηναίων δῆμος*, the demos of the Athenians, or the Athenian demos; *τὰ τῆς πόλεως πράγματα*, the affairs of the state, or the state affairs; *τὸ τῷ ὄντι ψεύδος*, that which is really a falsehood; *ἡ παρ' ἐλπίδας χαρά*, the unexpected joy.

§. 274. An adjective standing in the relation of predicate to a noun, cannot have the article. It is placed either before the noun or after it, according as it is more or less emphatic, as *ὁ ἀνὴρ ἀγαθός*, or *ἀγαθός ὁ ἀνὴρ*, the man is good, or the man being good.

NOTE 1. Some adjectives used predicatively must be rendered in English by a substantive, as *μέση ἡ ὁδός*, or *ἡ ὁδὸς μέση*, the middle of the road (*media via*); whereas *ἡ μέση ὁδός* signifies the middle road, i. e., one between two others. When *πᾶς*, *ἅπας*, and *σὺμπας* are in this manner

joined to a substantive, they signify, in the singular, *whole*, and in the plural *all*, as διὰ παντός τοῦ βίου, through the whole life. But when πᾶς, ἅπας and σύμπας are preceded by the article, totality is implied, as ὁ πᾶς ἀριθμός, the sum total; ἡ σύμπασα ἀρετή, virtue in its totality. If, on the other hand, πᾶς and ἅπας are joined to a substantive without the article, they signify, *nothing but, mere, and, in the singular, every one*, as πᾶσα ἀναρχία, every anarchy; ἅπαντα κακά, nothing but, mere, or pure evils.

When αὐτός occupies the predicative position to a substantive, it signifies *self*, as αὐτός ὁ ἀνὴρ, or ὁ ἀνὴρ αὐτός, the man himself; but ὁ αὐτός signifies *the same*.

NOTE 2. Substantives joined by the demonstrative pronouns ὅδε, οὗτος, ἐκεῖνος, or by ἄμφω, ἀμφοτέρως and ἐκάτερος, take the article which is either placed between these words and their substantives, or before the substantive followed by them, as ὅδε ὁ νοῦς, or ὁ νοῦς ὅδε; ἐκεῖνος ὁ τόπος, or ὁ τόπος ἐκεῖνος. Ἐκαστος (every one) may be joined to a substantive either with or without the article, as ἐκάστη πόλις, or ἐκάστη ἡ πόλις.

NOTE 3. A word standing in the relation of a predicate may be inserted between the article and the participle to which it belongs, as οἱ δῆμοι καλοῦμενοι, the so called demi, or what are called the demi; ἡ καλουμένη ἀρχή, what is called the government, the so-called government.

CHAPTER XLIV.

ADJECTIVES USED SUBSTANTIVELY.

§. 275. The masculine of an adjective, not joined to a substantive, denotes a male person, the feminine a female, and the masculine plural persons in general, as ὁ σοφός, the wise man; σοφός, a wise man; οἱ σοφοί, the wise (men); ἡ σοφωτάτη, the wisest woman.

NOTE. Many adjectives, especially in the feminine, are used substantively by an ellipsis, some noun being understood, as ὁ ἄκρατος, (supply οἶνος), unmixed, pure wine; ἡ πολεμία (supply χώρα) the enemy's country; ἡ εὐθεΐα (supply ὁδός), the straight way; ἡ δεξιὰ and ἀριστερά (supply. χεῖρ), the

right, and left hand; ἡ μουσική (supply τέχνη), the musical art, music; ἡ ἐμὴ (supply γνώμη), my opinion; ἡ ὑστεραία and ἡ τρίτη (supply ἡμέρα), the next, and the third day.

§. 276. The neuter of adjectives implying place or time is frequently used substantively, without any substantive having to be supplied, as τὸ μέσον, the middle point; τὰ καρτερά, strong points or positions; τὰ ἀνώτερα, the higher points or districts; ἐν τούτῳ, at this time; ἐν ᾧ, at which time, or while; ἐκ τούτου, from that time; μετὰ τοῦτο, after this; μετὰ ταῦτα, after these things.

NOTE. A neuter adjective thus used substantively is sometimes employed as predicate to a masculine or feminine subject, as ὁ θυμὸς οὐ ξύμφορον, passion is not an advantageous thing; γυνὴ δυσήνιον ἐστὶ καὶ πικρόν, a woman is a thing difficult to control and cruel; ἔρωτες κακὸν μέγα, love affairs are a great evil. When such a neuter adjective refers to a person, it denotes a being, as τὸ θεῖον, the divine being, the deity; τὸ φιλούμενον, the being or person beloved. Sometimes it denotes an assemblage of persons, as τὸ ἱππικόν, the cavalry; τὸ ὀπλιτικόν, the heavy armed soldiers; τὸ ναυτικόν, the naval force; τὸ ἄρχον, the ruling body; τὸ κοινόν, the community.

CHAPTER XLV.

AGREEMENT BETWEEN ADJECTIVES AND SUBSTANTIVES, —
BETWEEN THE RELATIVE AND ITS ANTECEDENT. —
APPPOSITION.

§. 277. A substantive may have for its attribute another substantive, in which case the two almost coalesce into one compound. This is most frequently the case with the words ἀνὴρ and ἄνθρωπος, when another substantive is added to describe rank, age, occupation, nationality &c. Both are always in the same case, as ἀνὴρ τύραννος, a tyrant; πρεσβύτης ἀνὴρ, an old man; ἄνθρωποι πολῖται, citizens; ἄνδρες δικασταί, judges.

§. 278. The most common attributes of a substantive are adjectives, participles, adverbs, or prepositions with their cases, as τὰ πονηρὰ κέρδη, ἄνὴρ μαχόμενος, ἡ ἄνω ὁδός, τὰ περὶ τὸν πόλεμον πράγματα.

§. 279. When an adjective is the attribute of a substantive, it agrees with it in gender, number, and case, as in Latin.

NOTE. As an exception to this general principle it must be observed, that Attic writers frequently join masculine adjectives, participles and pronouns to feminine substantives in the dual, as τῶ χεῖρῃ, the two hands; τούτῳ τῷ μεγάλῳ πόλει, these two great towns.

When two or more substantives have the same attributive adjective, the latter is repeated only, if it be particularly emphatic. Difference of gender and number does not render repetition necessary, as ἡ αὐτὴ ἀρετὴ πολίτου τε σπουδαίου καὶ ἀνδρὸς σπουδαίου, the same virtue belongs to a zealous citizen and to a zealous man; τὸν ἀγαθὸν ἄνδρα καὶ γυναῖκα εὐδαίμονα εἶναι φημι. I maintain that a good man and woman are happy.

NOTE. Sometimes an adjective without the article, and belonging as an attribute to two or more substantives denoting persons, is in the plural, as σωφρόνων ἐστὶ καὶ ἀνδρὸς καὶ γυναῖκος, it is the part of both a wise man and (a wise) woman.

§. 280. When an adjective is the predicate to two or more names of persons in the plural and of different gender, the adjective takes the masculine form, as οἱ ἐωνημένοι καὶ αἱ ἐωνημέναι οὐδὲν ἥττον ἐλεύθεροί εἰσι τῶν πριαμένων, the bought men and women are in no way less free than their purchasers.

NOTE. Sometimes the adjective agrees only with the nearest substantive, especially when they denote inanimate things; and if it is used predicatively, it may be in the neuter plural.

§. 281. Adjectives and participles when not direct attributes of a substantive, but only referring to it, frequently take the plural masculine gender, though the

substantive may be feminine or neuter, provided it is a collective term implying human beings, as *τὸ στράτευμα ἐπορίζετο σῖτον, κόπτοντες τοὺς βοῦς καὶ ὄνους*, the army procured provisions by killing the oxen and asses. In like manner the name of a town or country is often followed by an adjective or participle in the plural referring to the inhabitants, as *Θεμιστοκλῆς φεύγει ἐς Κέρκυραν ὧν αὐτῶν εὐεργέτης*, Themistocles flees to Corcyra being their (its) benefactor.

NOTE. The words *πᾶς, οὐδεὶς, ὃς ἂν* or *ὅστις ἂν*, owing to their meaning, may be employed to refer to a plural, and other words in the plural may refer to them, though their form is singular.

§. 282. Relative pronouns agree with the nouns to which they refer in gender and number, their case being dependent upon the nature of the clause in which they occur. This rule is the same as in Latin.

§. 283. A relative pronoun, which should be in the accusative, when referring to a genitive or dative in the preceding clause, frequently takes the case of its antecedent. This is called attraction or assimilation, as *τίς ἢ ὠφέλεια τοῖς θεοῖς τυγχάνει οὕσα ἀπὸ τῶν δώρων ὧν (for ἃ) παρ' ἡμῶν λαμβάνουσιν*; what advantage have the gods from the presents which they receive from us?

NOTE 1. This assimilation is particularly common when the relative refers to the genitive or dative of a demonstrative pronoun which is not expressed, as *διὰ ταῦτα καὶ (supply τούτων) ὧν εἶχον, ἀπέτυχον*, for this reason they lost even those things which they had; *σὺν οἷς εἶχεν ἤει πρὸς τὸ τεῖχος*, with those whom he had (with him), he advanced to the wall.

NOTE 2. In Greek as in Latin the clause containing the relative often precedes that containing its antecedent; in this case the antecedent is always emphatic; and if it is not emphatic, it is not expressed, as *ἃ ποιεῖν αἰσχροῦν, ταῦτα νόμιζε μηδὲ λέγειν εἶναι καλόν*; ὃν οἱ θεοὶ φιλοῦσιν, ἀποθνήσκει νέος.

NOTE 3. When to one relative clause another is added by a copulative or adversative conjunction, the relative is gene-

rally not repeated in the second, but it is either omitted or its place is taken by a demonstrative, or if necessary, by a personal pronoun, as *δοκεῖ τοῖς πολλοῖς ἀνθρώποις ὃ μὴ δὲν ἢ δὲ τῶν τοιούτων μὴδὲ μετέχει αὐτῶν* (for *καὶ ὃς μὴ μετέχει αὐτῶν*), *οὐκ ἄξιον εἶναι ζῆν*, most men think, that he to whom none of such things is agreeable, and who has no share in them, is not worthy to live; *οἰκία πολὺ μείζων ἢ ὑμέτερα τῆς ἐμῆς, οἷ γε οἰκία μὲν χρῆσθε γῆ τε καὶ οὐρανῷ, κλίνειν δὲ ὑμῖν εἶσιν* (for *καὶ οἷς κλιναί εἰσιν*) *ὅποσαι γένοιντ' ἂν εὖναι ἐπὶ τῆς γῆς*.

§. 284. A substantive standing to another in the relation of apposition, agrees with it in case, and if possible, also in gender. As to the use of the article with the noun standing in apposition, see §. 272.

NOTE. Sometimes the Greeks prefer the relation of apposition, where we in English employ a partitive genitive, as *λύπαι αἱ μὲν χρησταί εἰσιν, αἱ δὲ κακαί*, where according to our mode of speaking we should expect *λυπῶν*, a partitive genitive governed by *αἱ μὲν*.

CHAPTER XLVI.

SUBJECT AND PREDICATE.

§. 285. The subject of every sentence is in the nominative case, except in the construction of the accusative with the infinitive; where it appears in the accusative. The subject may be a substantive, a personal pronoun, or any other word, or even a whole clause used substantively.

§. 286. When a personal pronoun is the subject of a sentence, and is not emphatic, it is not expressed, but is implied in the termination of the verb; when, however, it is emphatic, or is contrasted with other words, it must be expressed.

NOTE 1. The second person singular is also employed in an indefinite sense, like the English *you*, referring to any hearer or reader, as *εἶδες ἄν*, you (or any one) might have seen.

NOTE 2. Sometimes a sentence apparently has no subject. This is the case especially with what are called impersonal verbs, to many of which, however, the Greeks supplied, and sometimes also expressed, *ὁ θεός* or *Ζεὺς* as the subject, as *ὕει*, it rains; *νίφει*, it snows; *ἀστράπτει*, Zeus sends lightning. Sometimes also verbs are used without a subject, when they denote actions performed only by certain persons, as *σημαίνει* (supply *ὁ σαλπικτής*), the trumpeter gives the signal; *ἐκήρυξε* (supply *ὁ κήρυξ*), the herald proclaimed; *τὸν νόμον ὑμῖν ἀναγνώσεται*, (supply *ὁ γραμματεὺς*), the secretary will read to you the law.

NOTE 3. A clause preceded by another implying the indefinite pronoun *τις* or *τινά*, generally has no subject, in which case *τις* must be supplied, as *οὐκ ἔστιν ὁρθῶς ἡγεῖσθαι* (namely *τινά*), *ἐὰν μὴ φρόνιμος ᾖ* (supply *τις*), it is impossible (for any one) to lead rightly, unless he be thoughtful.

NOTE 4. The verb *ἔστι*, there is a person, and *εἰσί*, there are persons, frequently appear without a subject, like the Latin *est* or *sunt qui*; but sometimes *τις* or *τινὲς* is added. "*Ἔστι* in this sense is often employed with regard to time and number, so that *ἔστιν ὧν* is equivalent to *ἐνίων*, *ἔστιν οἷς* to *ἐνίοις*, and *ἔστιν οὓς*, to *ἐνίοις*. In like manner *ἔστιν ὅτε* stands for *ἐνίοτε*, sometimes; *ἔστιν οὗ*, somewhere; *ἔστιν ὅπως*, somehow.

NOTE 5. Sometimes the subject of a subordinate clause is by a kind of anticipation drawn into the principal clause, where it becomes the object; a Greek thus would say "I know you who you are," instead of "I know who you are," e. g., *γῆν πάντες ἴσασι ὅτι εὐ πάσχουσα εὐ ποιεῖ*, all know that the earth &c.

§. 287. When the predicate is a noun, it is in the same case as the subject; and when it is an adjective it also assumes the same gender. When the subject consists of several nouns, the predicative adjective agrees either with the last, or appears as a masculine plural, if the subjects are persons, and if they are things, in the neuter plural. This rule is the same as in Latin.

NOTE. When both the subject and predicate are nouns, the copula *ἐστὶ* or *εἰσί* is frequently omitted, as *ἀγαθὸς ὁ ἀνὴρ*, the man is good; *ἀγαθοὶ οἱ ἄνδρες*, the men are good. Certain impersonal expressions are almost habitually used without the copula, as *εἰκός*, it is likely; *δῆλον*, it is obvious; *οἶόν τε*, it is possible; *ἀνάγκη*, there is a necessity.

§. 288. When the predicate is a verb, it agrees with the subject in number and person.

NOTE. When the subject is a collective noun in the singular, the verb is often in the plural, as μέρος ἀνθρώπων οὐχ ἡγοῦνται θεούς, a portion of mankind does not believe in gods; ἡ πόλις τὸν Περικλέα ἐν αἰτίᾳ εἶχον, the community considered Pericles to be the cause.

§. 289. When the subject is a neuter plural, the verb is generally in the singular, as δι' αὐτὸν πάντα τὰ κακὰ γίγνεται, all mischief arises through him; δειλὰ κέρδη πημονὴν ἐργάζεται, crafty gains work ruin.

§. 290. When the subject is in the dual, or consists of two nouns in the singular, the verb is put in the dual only when it is intended that it should form the predicate to each separately; but when the subjects are conceived as joined together, the verb is generally in the plural, as τῶ ἀδελφῷ ἄπαιδε ἐτελευτήσατην, the two brothers (i. e. each of them) died childless; ὥς εἰδέτην ἀλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτης, ἡσπάσαντο ἀλλήλους, when the woman and Abroadates saw each other, they embraced each other.

NOTE. In good prose it is customary to employ the first person plural instead of the dual, even in the passive voice, which has a distinct form for the dual, as νῶ θεασώμεθα. Poets even put the verb in the singular, when the subject is in the dual, and there is altogether considerable uncertainty in regard to the dual. Thus when two subjects have the verb in the plural, an adjective or participle may be added in the dual, and the predicate or a participle in the plural may be joined to a verb in the dual, as πάρεσμεν ὥς ἐπιδείξοντε καὶ διδάξοντε, εἴαν τις ἐθέλῃ μανθάνειν, we (two) are here intending to show and teach, if any one be willing to learn; ἐγελασάτην ἄμφω βλέψαντες εἰς ἀλλήλω, both laughed looking at each other.

§. 291. When there are more than two subjects, the verb is generally in the plural; but very often the verb agrees only with the one nearest. This rule is the same as in Latin.

§. 292. When the several subjects are of different persons, the verb either agrees only with the one nearest to it, or it takes the plural of the first person, if there be a

first person among them, or the second person, if there be among them a second, but not a first. This rule also is the same as in Latin and English.

§. 293. When both the subject and predicate are nouns of different number, the verb often agrees with the predicate, especially if it is the more important of the two, as *πάντα ταῦτα κακουργίαι εἰσίν*, all these things are evil deeds; *αἱ χορηγίαι ἑαυτὸν σημεῖόν ἐστιν*, the choragiae are a sufficient proof.

CHAPTER XLVII.

THE NOMINATIVE AND VOCATIVE.

§. 294. The nominative is never governed by any other word, but marks the subject of a clause or sentence, as in all other languages.

NOTE 1. This may also be expressed thus: the subject of every clause or sentence is in the nominative. In the construction of the accusative with the infinitive, both the subject and its predicate, if it be a noun, are in the accusative; and if a clause is expressed by the genitive absolute, both the subject and the predicate are in the genitive.

NOTE 2. Besides the verb *εἰμί* and its synonymes which serve to connect the subject and predicate, there is a number of verbs whose meaning is only a modification of that of *εἰμί*, and which for this reason have a predicate in the nominative agreeing with the subject, e. g., *τυγχάνω ὦν*, I happen to be; *κατέστην*, I was constituted or appointed; and the passives *καλοῦμαι*, I am called; *ὀνομάζομαι*, I am named; *λέγομαι*, I am said or called; *κηρύσσομαι*, I am proclaimed; *αἰροῦμαι*, I am chosen; *χειροτονοῦμαι*, I am elected; *φαίνομαι*, I appear; *νομίζομαι*, I am held or believed; and lastly *κλύω* and *ἀκούω*, I am called or considered; *δοκέω* and *εἶναι*, I seem.

§. 295. The vocative expresses the person addressed, and the address is often strengthened by prefixing the interjection *ὦ*, as *ἄνθρωπε!* man! *ὦ φίλε,* friend! *ὦ ἄνδρες Ἀθηναῖοι,* ye men of Athens!

NOTE. It is not uncommon to find the nominative, where the laws of Grammar require the vocative; but this is the case more especially in poetry and arises from the tendency to make the vocative like the nominative.

CHAPTER XLVIII.

THE ACCUSATIVE.

§. 296. Transitive verbs, whether they be in form active or deponent (middle) have their object in the accusative as in other languages.

NOTE. This rule, simple as it is, sometimes presents considerable difficulties, because a verb may be a transitive in one language, while in another it governs a dative or a genitive, or requires a preposition. The most common verbs of this kind will be considered hereafter.

§. 297. Verbs of every kind, intransitive as well as transitive are frequently construed with the accusative of a noun of the same or a kindred meaning, as μάχην μάχεσθαι, to fight a battle; δουλείαν δουλεύειν, to be in servitude; ξῆ βίον ἡδιστον, he leads the most pleasant life; ὕπνον κοιμᾶσθαι, to have a sleep.

NOTE 1. On the same analogy, the accusative of neuter adjectives used substantively, most commonly in the plural, is employed, where in English we use an adverb or a preposition with a noun, as ἅπαντα δουλεύειν, to be a slave in all things, or in every respect; τὸ δίκαιον ἰσχύει μέγα, justice is very powerful.

NOTE 2. Instead of the accusative of the same or a kindred noun, the Greeks sometimes use an accusative to express the thing to which the action refers, as νικᾶν μάχην, to conquer in battle; θύειν Ἡράκλεια, to offer sacrifices at the festival of the Heraclea — on the analogy of νίκην νικᾶν and θύματα θύειν. So also Ὀλύμπια νικᾶν, to gain a victory at the Olympic games.

§. 298. Many verbs, which are in reality intransitive, may acquire a transitive meaning, and as such require an

object in the accusative, as *πλέω*, I sail, but *θάλασσαν πλέω*; I navigate the sea, or sail on the sea; *σπεύδω*, I am zealous, but *σπεύδω τι*, I do a thing zealously; *σιγᾶν* to be silent, but *σιγᾶν τι*, to suppress a thing by being silent about it; *μένειν* to remain, but also to await. Many verbs, moreover, which are originally intransitive, may become transitive by being compounded with a preposition, as *παραβαίνειν*, to transgress, from *βαίνω*, I go.

NOTE. The verbs *ὅμνυμι*, I swear, and *ἐπιορκέω*, I swear falsely, are sometimes used transitively in the sense of "I swear by", as *ὅμνυμι τοὺς θεούς*, I swear by the gods; *ἐπιορκέω τοὺς θεούς*, I swear falsely by the gods.

§. 299. Many verbs signifying to speak well or ill of a person, to act well or ill towards him, to benefit, to injure, and to repay, govern an objective accusative of the person, to which sometimes an accusative of the thing said or done is added, as *εὖ ποιῶ τοὺς φίλους*, I do good to my friends; *τοὺς φίλους εὐεργετῇ*, he does good to his friends; *εὐλογῆσαι βουλόμεθα τοὺς πατέρας*, we will speak well of our fathers; *ὠφελεῖτε ἡμᾶς*, you benefit us; *κακοῦν τοὺς ἐχθρούς*, to injure the enemy; *ἀδικεῖν τοὺς πολίτας*, to wrong the citizens; *ἐχθροὺς ἀμύνεσθαι*, to repay or punish the enemy; *ὁ πολλὰ κακὰ δρῶν τοὺς ἄλλους*, he who does much harm to others; *τὰ μέγιστα ὠφελεῖν τοὺς ἀνθρώπους*, to benefit men in the highest degree.

NOTE. The middle *λοιδορεῖσθαι*, to rail at, governs only the dative of the person; and *λυμαίνεσθαι τι* is not of frequent occurrence; but *μέμφομαι* with the accusat. signifies to blame a person, while with the dative of the person, and the accusative of the thing it signifies object a thing to any one, to cast it in his teeth, or reproach him with it, to make reproaches to one.

§. 300. The following verbs must be specially noticed as governing an accusative of a person in Greek, while in English they are joined with prepositions, as *φθάνειν*, to be beforehand with a person; *κρύπτειν*, to hide from; *λανθάνειν*, to be concealed from; *εὐλαβεῖσθαι*, to be cautious against; *φυλάττεσθαι*, to be on one's guard against;

θαῤῥεῖν, to place confidence in; *αἰσχύνεσθαι*, to be ashamed of a person. This list might be greatly increased, the verbs here given being only those of common occurrence.

§. 301. The number of verbs governing two accusatives, the one of the person and the other of the thing, is very great; and to those already mentioned in §. 299, we here add those of *asking*, *teaching*, *taking away*, and *clothing*, such as *αἰτεῖν*, to demand; *εἰσπράττεσθαι*, to exact from; *ἑρωτᾶν*, *ἑρεσθαι*, to ask; *κρύπτειν*, to hide from; *διδάσκειν*, to teach; *ἀμφιεννύναι*, *ἐνδύειν*, to put on (a garment); *ἐκδύειν*, to put off. E. g. *αἰτεῖν τοὺς θεοὺς τὰ ἀγαθὰ*, to demand the good things from the gods; *Σωκράτης τοὺς ἑαυτοῦ ἐπιθυμοῦντας οὐκ ἐπράττετο χρήματα*, Socrates did not exact money from those who desired his instructions, *κρύπτεις με τοῦτο*, you conceal this from me.

§. 302. Verbs of every kind and adjectives may be joined by an accusative to denote the object in reference to which something is predicated of the subject; this accusative is called the accusative of reference or limitation, as *καθαρὸς εἶ τὸν νοῦν*, thou art pure in mind; *νοσῶ τὴν ψυχὴν*, I am sick in my soul; *καλὸς ἐστὶ τὸ σῶμα*, he is handsome in body; *πόδας ὠκύς*, swift of foot; *Σύρος ἦν τὴν πατρίδα*, he was a Syrian by birth, or in reference to his native country; *Σωκράτης τὸ ὄνομα*, Socrates by name.

NOTE. It used to be customary to explain such accusatives by supplying the preposition *κατά*, which sometimes is employed in similar expressions; but there is no need for assuming such an ellipsis. The accusative of reference appears most commonly in the form of neuter pronouns or adjectives, as *τί, τι, ὅ, τι, τοῦτο, οὐδέν, μηδέν, πάντα*, e. g., *τί σὺ χρήσιμος εἶ*; in what respect art thou useful? *οὐκ οἶδα ὅ, τι σοι χρῶμαι*, I know not what use I shall make of you. The words *μῆκος*, *μέγεθος*, *βάθος*, *εὖρος*, and *ὕψος* also are used in the accusative, where we say *in length*, *in reference to length*, as *δέκα πόδας ἔχει τὸ βάθος*, it has ten feet in depth.

§. 303. The accusative, without being governed by any other word, is employed to express *duration* of time and

extent of space, in answer to the questions how far? how long? as ἀπέχει σταδίων εβδομήκοντα, it is seventy stadia distant; οὐδεὶς λανθάνει πολὺν χρόνον, no one is concealed for a length of time; so also τὰ πολλὰ καθεύδει, he sleeps the greater part (of his life); τὸ πρῶτον, the first time, or in the first place; τὸ δεύτερον, the second time, &c.; τὸ μέγιστον, most of all; τὸ ἐναντίον, on the contrary; τί in the sense of *why?* for *what reason?*

NOTE. As to the prepositions governing the accusative, see Chapt. XXXIX.

CHAPTER XLIX.

THE GENITIVE.

§. 304. The Genitive in Greek resembles in many respects the Latin ablative; hence it denotes time *when*, as νυκτός or τῆς νυκτός, in the night or by night; (τῆς) ἡμέρας, in the daytime, by day; χειμῶνος, in winter; θέρους, in summer.

NOTE. The genitives of substantives denoting time, either with or without the addition of ἐκάστων, sometimes answer to English adverbs, as τοῦ ἐνιαυτοῦ or ἐκάστων τοῦ ἐνιαυτοῦ, annually, or every year; τοῦ μηνός, or ἐκάστων τοῦ μηνός, every month, or monthly. It must, however, be observed that in this sense, the substantive always has the article. Comp. §. 267, note 2.

When, on the other hand, such substantives are accompanied by a numeral, they denote the time *within* which any thing is done, as ἐτῶν μυριάων, within 10,000 years.

§. 305. The Greek language employs the genitive absolute in the same manner and under the same conditions as the Latins use the ablative absolute, as Θεοῦ διδόντος οὐδὲν ἰσχύει φθόνος, καὶ μὴ διδόντος οὐδὲν ἰσχύει πόνος, when God gives (a blessing), envy is powerless, and if God does not give it, labour is powerless; ταῦτα ἐγένετο ἔμῳ καθεύδοντος, these things happened while I was asleep;

ἐπιχειμένων τῶν πολεμίων τῇ πόλει, while the enemy was hard pressing the city.

§. 306. One substantive dependent upon another is put in the genitive, which in this case generally denotes the possessor of what is implied in the governing substantive, as ἡ ἀρετὴ τοῦ βασιλέως, or ἡ τοῦ βασιλέως ἀρετή, the virtue of the king.

NOTE 1. Proper names also may govern the genitive, as Μιλτιάδης Κίμωνος, or Μιλτιάδης ὁ Κίμωνος, Miltiades the son of Cimon. It is generally said that in cases of this kind the substantive νόσ must be supplied to account for the genitive; but this is not necessary, the genitive may depend on the proper name.

NOTE 2. When to the name of a town the name of the country (or people) is added in which it is situated, the name of the country (or people) is generally in the genitive, as Δεκέλεια τῆς Ἀττικῆς, Decelea in Attica.

NOTE 3. The masculine plural of the article used substantively signifies those belonging to a person, and accordingly governs a genitive, as οἱ Κλεάρχου, the men of Clearchus; ἤλανθεν ἐπὶ τοὺς Μένωνος, he marched against the men (soldiers) of Menon. The neuter of the article (either singular or plural) used substantively likewise governs a genitive, but may be rendered in English in a variety of ways, as the thing, the word, the business, the affairs, the circumstances &c. E. g. τὸ τοῦ Σόλωνος, the word, the saying of Solon; τὰ τῶν φίλων, the affairs or the property of one's friends; τὰ τῶν ἐθνῶν, the affairs, circumstances of the nations.

§. 307. A Possessive genitive is joined to the verbs εἶναι and γίγνεσθαι, in the sense of to belong to, and to come to belong to. In this case the genitive partakes of the nature of a predicate. E. g. οὗτός ἐστιν ἐκείνου, this person belongs to (is the son or subject of) that one; ἡ Ἀσία τῶν Ῥωμαίων ἐγένετο, Asia came to belong to (fell into the hands of) the Romans.

§. 308. Verbal substantives denoting actions or activity may govern two kinds of genitives; the one denoting the source from which the action proceeds, is termed the subjective genitive, and the one denoting the object towards

which it is directed, is termed the objective genitive, as ἡ ἀμέλεια τῶν θεῶν may be the neglect shown by the gods, or the neglect shown towards them. The context generally shows which of these two meanings is the correct one.

§. 309. One substantive governs another in the genitive denoting the substance, of which any thing consists or is made. In cases of this kind the substantives often stand to each other in the relation of apposition, both denoting the same thing under different names, as ὀρῶσι σωροὺς σίτων, ξύλων, λίθων, they see heaps of provisions, wood, and stones; νόμισμα ἀργύρου, a silver coin; οὐσία τριάκοντα ταλάντων, a property of thirty talents.

NOTE. A genitive of this kind, when connected with the verb εἶναι, is of a predicative nature, as τὸ τεῖχος σταδίων ἦν ὀκτώ, the wall was (one) of eight stadia.

§. 310. Any noun implying a part of something governs the genitive of the name of the whole. This is termed the partitive genitive, as ἀνὴρ τοῦ δήμου, a man of the people; πολλοὶ τῶν ἀνθρώπων, many of men; μόνος ἀνθρώπων, alone among all men; ἡ μεγίστη τῶν νήσων, the greatest of the islands; ἡ πολλὴ τῆς Ἑλλάδος, the greater part of Greece; ἔδωκά σοι τῶν χρημάτων, I gave you some of my money, whereas ἔδωκά σοι τὰ χρήματα would mean, I gave you the (or all the) money; so also ἐσθίειν κρεῶν, to eat (some) meat; πίνειν ὕδατος, to drink (some) water.

§. 311. Adjectives used substantively likewise govern the genitive, as τὰ λαμπρὰ τῆς τύχης, the brilliant gifts of fortune; τὸ τοῦ κρείττονος ξυμφέρον, that which benefits the stronger.

§. 312. Verbs denoting separation, removal, prevention, deliverance, difference, and the like govern the genitive. The most common among these verbs are: διέχειν, to be distant from; χωρίζειν, to keep apart; εἰργναι, to separate; ἔχειν, to keep away from; λύειν, to loosen; μεθίσθαι, to let loose; ἐλευθεροῦν, to liberate; στερῖσκειν, to deprive;

γυμνοῦν, to strip; καθαρεύειν, to be clear of; φείδεσθαι, to spare; ἀφειδεῖν, not to spare; διαφέρειν, to differ; κωλύειν, to hinder. E. g. ἡ νῆσος οὐ πολὺ διέχει τῆς ἡπείρου, the island is not far away from the main land; ἔχει τοὺς πολεμίους τῆς προόδου, he keeps the enemy from advancing; ἡ ψυχὴ τοῦ σώματος γυμνοῦται, the soul is stripped of the body; ἀμαρτημάτων καθαρεύειν, to be free from errors; φείδεσθαι ἀνδρῶν εὐγενῶν, to spare noble men.

NOTE 1. This class of verbs comprises many compounded with ἀπό, and also those denoting to depose, to cease, and to begin, as τὸν Νικίαν παρέλυσαν τῆς ἀρχῆς, they deposed Nicias from his office; παύεσθαι or λήγειν πόνων, to cease the labours; ἄρχειν ἔργου ἀδίκου, to begin an unjust action.

NOTE 2. Verbs of depriving or taking away admit of a two-fold construction, having either two accusatives (comp. §. 301), or the genitive of the person with the accusat. of the thing, as τὴν θεὸν τοὺς στεφάνους σεσυλήκασιν, they have robbed the goddess of her crowns; τῶν ἄλλων ἀφαιροῦνται χρήματα, they deprive the others of money, or they take money from the others.

§. 313. Verbs denoting thought or reflection, remembering, forgetting, desire, care, and neglect have their object in the genitive. Those of most frequent occurrence are: ἐνθυμεῖσθαι, to consider; μιννήσκεσθαι, to remember; μνημονεύειν, to remember; ἀμνημονεῖν, to forget; ἐπιλανθάνεσθαι, to forget; μέλειν, to cause care or anxiety; ἐπιμελεῖσθαι, to take care of; φροντίζειν, to think about; κηδεσθαι, to take care of; προνοεῖν, to provide for; ὀλιγωρεῖν, to disregard; ἀμελεῖν, to neglect. E. g. τοῦ συμφέροντος ἐπιμελεῖσθαι, to take care of what is useful; μέμνησο τῆς κοινῆς τύχης, remember the common fate; τῶν ὀνομάτων ἐπιλανθάνομαι, I forget the names; ψυχῆς ἐπιμελοῦ τῆς σαντοῦ, take care of thy soul; τῆς ἀρετῆς ἀμελεῖν, to neglect virtue.

NOTE. Ἐνθυμεῖσθαι and the verbs of remembering and forgetting are sometimes construed with an accusative, generally of the thing, as ἐνεθυμοῦντο τὰς ξυμφοράς, they meditated on the calamities; τὸ αὐτὸ μεμνήσθαι, to remember the same thing; τὰς τύχας τὰς κακὰς ἐπελάθοντο, they for-

got the unfortunate occurrences. Hence the actives *ἀναμιμνήσκειν* and *ὑπομιμνήσκειν* have a twofold construction, being joined either with two accusatives, or the acc. of the person, and the genit. of the thing, as *μὴ μ' ἀναμνήσης κακῶν*, do not remind me of evils; *ἀναμνήσω ὑμᾶς τοὺς κινδύνους*, I shall remind you of the dangers.

§. 314. Several verbs denoting to touch, seize, join, cling to, govern the genitive, as *ψάλλειν*, to touch; *θιγγάνειν*, to seize; *ἄπτεσθαι*, to touch; *λαμβάνεσθαι*, to take hold of; *ἔχεσθαι*, to join or cling to; *πειράσθαι*, to try. E. g., *ἥθους δικαίου φαῦλος οὐ ψάλλει λόγος*, a bad report does not touch (affect) a just character; *ἄπτεσθαι τῶν πραγμάτων*, to touch (take part) in the affairs; *ἐλάβετο τῆς χειρὸς αὐτοῦ*, he seized his hand; *νόμων ἔχεσθαι*, to adhere, cling to the laws.

§. 315. Verbs of hearing, especially *ἀκούειν* and *ἀκροᾶσθαι*, have their personal object in the genitive, and the thing heard in the accusative, as *ἀκούειν τῶν γεραιτέρων* *θέλε*, be willing to hear (listen to) the elder persons; *ἀκούω τοὺς λόγους*, I hear the words.

NOTE. Sometimes, however, these verbs are found with the genitive of the thing heard, as *ὄνος λύρας ἀκούει*, the ass listens to the lyre; *ὄμιλος λόγον ἀκροᾶται*, the crowd listens to the word. *Πυνθάνεσθαι τί τινος* signifies to inquire of a person about something.

§. 316. Verbs implying superiority or inferiority govern a genitive because they contain the idea of a comparative. Such verbs are *ἄρχειν*, to rule; *περιεῖναι*, to excel, surpass, *περιγίγνεσθαι*, to overcome; *ὑπερέχειν*, to excel; *λείπομαι*, I am surpassed; *νικῶμαι*, I am conquered; *ἡττῶμαι*, I am worsted; *ἡγοῦμαι*, I lead; *ἄρχω*, I rule over; *βασιλεύω*, I am king over; *δεσπόζω*, I am master over, as *ἄρχειν ἀνθρώπων*, *περιεῖναι τῶν ἐχθρῶν*; *ἐκράτησε τῶν πολεμίων*, he conquered the enemy. Comp. §. 324.

NOTE. The verb *κρατεῖν* is also joined with the accusative, when it signifies not merely "to be stronger than", or "overcome another", but "to get complete possession of", or "to subdue completely."

§. 317. Several verbs implying to strive after and to attain, and their opposites, have a genitive for their object. The following deserve to be specially noticed: — *στοχάζεσθαι*, to aim at; *τυγχάνειν*, to hit, to obtain; *ἀμαρτάνειν*, to miss, to fail; *γλίχασθαι*, to strive after; *ὀρέγεσθαι*, to strive after, long for; *ἐρᾶν*, to desire, long for; *σφάλλεσθαι*, to fail in; *ψεύδεσθαι*, to be mistaken in; *λαγχάνειν*, to reach, obtain; *ἐξικνεῖσθαι* and *ἐφικνεῖσθαι*, to reach; *ἀντιποιεῖσθαι*, to rival; *μεταποιεῖσθαι*, to acquire; *ἀμφισβητεῖν*, to rival; *ἐρίεσθαι*, to long for; *ἐπιθυμεῖν*, to desire; *κληρονομεῖν*, to inherit; *ἀτυχεῖν*, to fail in obtaining; *ἀποτυγχάνειν*, to lose. E. g. *ἔτυχε φίλου*, he has obtained a friend; *τούτου ἤμαρτον*, I have missed this, failed in this; *σφαλεῖς τῆς ἀληθείας*, mistaken in, not having discovered the truth; *τιμῆς ἔλαχον*, I obtained honour; *μετρίων ἐφίκεσθαι*, to attain moderate success; *τῆς φιλίας ἐκληρονόμησεν*, he inherited the friendship.

NOTE. *Τυγχάνειν* in the sense of “to happen”, of course governs no case, but is followed by the participle of another verb.

§. 318. Verbs implying the idea of taking a part or a share in, and of enjoying, govern the genitive. The following are of most common occurrence: — *μεταλαμβάνειν*, to take part in; *μετέχειν*, to have a part in; *μέτεστί(μοι)*, I have a share in; *μεταδιδόναι*, to give a share in; *κοινωνεῖν*, to partake; *προσέκει(μοι)*, I am concerned in; *ἐστιᾶν*, to feast, or treat; *γεύειν*, to cause a person to taste; *ἀπολαύειν*, to enjoy. E. g. *οὐδεμίας αὐτῷ προσέκει ἀρετῆς*, he is concerned in no virtue; *ἀπολαύομεν τῶν σῶν ἀγαθῶν*, we enjoy thy good things; *ἡ ψυχὴ τοῦ θείου μετέχει*, the soul partakes of the divine nature; *τῶν ἀγαθῶν μεταδίδομεν τοῖς ἄλλοις*, we give to the others a share in the good things. Comp. above §. 310.

§. 319. Verbs implying fulness, emptiness, want, plenty, require a genitive of the things of which there is a want, plenty &c. Such verbs are: *δεῖ*, there is need of; *δεῖσθαι*, to require, beg for; *σπανίζειν*, to be in want of, or short of; *ἀπορεῖν*, to be in want; *κενοῦν*, to empty; *πληροῦν*,

πιμπλάναι, to fill; *γέμειν*, to be full; *εὐπορεῖν*, to be rich in, have abundance of. E. g. Ὁ ἀγαθὸς οὐδενὸς νόμον δεῖται, the good man requires no law; σὺν θεοῖς οὐδενὸς ἀπορήσομεν, with the (favour of the) gods we shall be in want of nothing; ἀτυχίας γέμειν, to be full of, or overwhelmed by misfortune.

NOTE. To this rule belong the phrases πολλοῦ δεῖ, much is wanting, far from; ὀλίγου or μικροῦ δεῖ, little is wanting, nearly; and also πολλοῦ δέω, I am far from; ὀλίγου or μικροῦ δέω, I nearly (did something), — all of which expressions are followed by the infinitive, as ταῦτά σε πολλοῦ δεῖ λεληθέναι, this is far from having escaped your notice; οὐ πολλοῦ δέω χάριν ἔχειν τῷ κατηγορῶ, I am not far from being grateful to my accuser.

§. 320. Verbs of valuing, estimating, buying and selling govern a genitive expressing the value or price of a thing, as δραχμῆς ἀγοράζειν τι, to buy a thing for a drachma; πλείστου τοῦτο τιμᾶμαι, I value this most highly; τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰ ἀγαθὰ οἱ θεοί, the gods sell us all good things for labour; πρίασθαι μέγα μικροῦ, to purchase a great thing for a small price.

§. 321. Many verbs expressing feelings, and the modes of manifesting them, are joined by the genitive of the thing, to which the feeling refers, or which is the cause of it, as ἄγαμαι αὐτὸν τῆς ἀνδρείας, I admire him for his valour; τῆς τόλμης αὐτὸν οὐ θαυμάζω, I do not admire him for his daring; τῶν ἀδικημάτων ὀργίζεσθαι, to be angry on account of the acts of injustice; σοφίας φθόνειν, to envy a person on account of his wisdom; εὐδαιμονίζειν τινά τινος, to declare a person happy for some reason.

NOTE 1. In all cases of this kind the genitive formerly used to be explained by supplying the preposition ἔνεκα; but there is no necessity for assuming such an ellipsis, the genitive denoting the cause of the feeling, or the source from which it arises.

NOTE 2. Ἄγαμαι and θαυμάζω are also found with the genitive of the person, but in this case no genit. or accus. of the thing is added, as ἄγαμαί σου, I admire you; οὐ θαυμάζω τῶν ἐθελόντων, I do not admire those who are willing.

NOTE 3. Judicial terms, as to prosecute (*διώκειν*), to be accused (*φεύγειν*), to condemn (*δικάζειν* or *καταγιγνώσκειν*), and the like, are likewise construed with the genitive denoting the crime or cause, for which the judicial action takes place, as *διώκειν κακηγορίας*, to prosecute for slander; *φεύγειν φόνου*, to be accused of murder; *δικάζειν ἀχαριστίας*, to condemn for ingratitude. The genit. *θανάτου* with verbs of this kind is in reality a genitive of price, as *θανάτου τιμᾶσθαι*, to be condemned to death, to be found worthy of death.

§. 322. Many verbs compounded with the prepositions *ἀπό*, *ἐκ*, *πρό* and *ὑπέρ* are joined with a genitive which is in reality dependent upon these prepositions, as *ἀποτρέπει με τούτου*, he turns me away from this; *ἀρχῆς ἐκστῆναι*, to go out of office; *ἐξαρτᾶσθαι τῶν ἐλπίδων*, to be in a state of suspense; *ῥῆθος προκρίνειν χρημάτων*, to judge from character rather than from money.

NOTE. Several verbs compounded with *κατά* (against) have a genitive dependent upon this preposition, especially those verbs which imply speaking against or judging unfavorably of a person, as *καταφρονεῖν τοῦ πλήθους*, to despise the multitude; *αὐτοῦ καταγορεῖν*, to speak against, or accuse one's self; *καταψηφίζεσθαι τῶν στρατηγῶν*, to vote against, or condemn the generals; *καταγελαῦν τῶν πολιτῶν*, to laugh at the citizens.

Some of these verbs are also found with a genitive of the person, and an accusative of the thing, as *ἀμαρτήματα ἐμοῦ καταγοροῦσιν*, they accuse me of errors; *τὸ τελευτῆσαι πάντων ἢ πεπρωμένη κατέκρινεν*, fate condemns all men to die.

§. 323. Many adjectives and adverbs akin in origin or meaning to verbs governing the genitive, are joined by the same case, e. g., *κατήκοος*, obedient; *ὑπήκοος*, subject; *ἀνήκοος*, not listening to (comp. §. 315); *ἀμνήμων*, unmindful, forgetting; *ἐπιμελής*, careful of; *ἀμελής*, negligent, neglectful; *ἐμπειρος*, knowing, acquainted with; *ἄπειρος*, unacquainted; *μέτοχος*, partaking; *ἄμοιρος*, not participating; *ἄκληρος*, without inheritance; *ἄγευστος*, not tasting; — *γυμνός*, stripped of; *ψιλός*, bare; *καθαρός*, pure, free from; *ἔρημος*, deserted by; *ὀρφανός*, bereft; *ἐλεύθερος*, free from; — *μέσος*, middle, between; *διάφορός*, different; *ἕτερος* and *ἄλλος*, another, different from; *ἄλλοιός*, of a

different kind; — *μεστός*, *πλέως*, *πλήρης*, full; *πλούσιος*, rich; *ἄπληστος*, insatiable; *κενός*, empty; *πένης*, poor; *ἐνδεής*, *ἐπιδεής*, needy; *ἐλλιπής*, wanting in.

NOTE 1. Some adjectives implying price or value, like *τίμιος*, *ἄξιος*, *ὄνιος*, and others, likewise govern a genitive, as *οὐδενὸς τίμιοι*, worth nothing; *ἄξιος ἐπαίνου*, worthy of praise; *αἵματος ὄνιον*, a thing to be purchased by blood. In like manner a few adjectives implying superiority or power over, require a genitive, like the corresponding verbs, as *κύριός ἐστι πάντων*, he is master over all; *ἐγκρατὴς τῶν ἡδονῶν*, controlling the pleasures; *ἀκρατὴς τῶν ἐπιθυμιῶν*, not controlling the desires.

NOTE 2. Many adjectives govern a genitive expressing the thing in reference to which the quality exists (comp. §. 321), as *ὠραία γάμου*, a woman ripe for marriage; *ὑπεύθυνος τῆς ἀρχῆς*, liable to render account as to his office; *τῶν τριηραρχιῶν ἀτελής*, enjoying an immunity in reference to the trierarchies. In like manner adjectives implying guilt follow the example of verbs of the same meaning, as *αἴτιος κακῶν*, one who is the cause of evils; *ἐνοχος δειλίας*, guilty of cowardice.

§. 324. Adjectives in the comparative are joined by the genitive of the thing compared, the conjunction *than* (ἢ) being omitted, as *μείζων ἐμοῦ*, greater than I; *σοφώτερός ἐστι τοῦ διδασκάλου*; he is wiser than his teacher; *κάλλιον ἐμοῦ ἄδεις*, thou singest more beautifully than I; *ἀρετῆς οὐδὲν κτῆμα σεμνότερον*, no possession is more venerable than virtue.

NOTE. The comparative with ἢ (than) after it is used in Greek, generally speaking, only where the genitive might produce ambiguity. The genitive with comparatives seems to be a genitive of reference or cause (comp. §. 321), and the Greeks are so partial to it, as to employ it somewhat loosely even where it does not denote the exact object with which any thing is compared, as *μείζονα ἐμοῦ διέπραξεν*, he has accomplished greater things than I, where the things are compared with the person, instead of with the things done by the person.

§. 325. Adjectives are, like substantives, joined with a partitive genitive; but the adjectives take the gender of the partitive genitive, as *οἱ πρόεχοντες τῶν ποιητῶν*, the

eminent among the poets; σοφία μόνον τῶν κτημάτων ἀθάνατον, wisdom is the only possession that is immortal.

NOTE 1. Many pronouns, especially demonstrative and relative, and ὁ μὲν, ὁ δέ, τίς, τις, ἔνιοι, οὐδεὶς, μηδεὶς, πότερος, ὁπότερος, ἐκότερος, ἑκαστος, and cardinal numerals are frequently joined with a partitive genitive, as τῶν πολιτειῶν αὗται πλεῖστον χρόνον διαμένουσιν, of all constitutions these last longest; τῶν ἀδικημάτων οὐκ ἔστιν εὐρεῖν ὃ μήπω τυγχάνει γεγενημένον, of all acts of injustice it is impossible to find one which has not yet been committed.

NOTE 2. The partitive genitive is most commonly joined with superlatives, which like the positives take the gender of the noun in the genitive, as σοφώτατοι τῶν ἀνθρώπων, the wisest of men.

NOTE 3. The partitive genitive is also joined with adverbs of time and place, as ὅποι γῆς, whither on earth? πηνίκα ἔστι τῆς ἡμέρας, what time of day is it?

§. 326. All Adverbs formed from adjectives governing the genitive are joined with the same case (comp. §. 323); but besides these the following also are joined with the genitive: ἄλῃς, enough; λάθρα, without the knowledge of; ἐντός, within; ἐκτός, without; εἴσω, within; ἔξω, without; χωρίς, apart from; πλὴν, except; μεταξύ, between; εὐθύ, straightway to; ἐγγύς, near; πλησίον, near; πρόσω or πόρσω, further on; ἐναντίον, opposite to, in front of; πρόσθεν, ἔμπροσθεν, before; ὀπίσθεν, ἐξόπίσθεν, behind; κατόπισθεν, κατόπιν, behind; ἀμφοτέρωθεν, ἐκατέρωθεν, ἔνθεν καὶ ἔνθεν, on both sides; πέρα, beyond; ἀντιπέρας, καταντιπέρας, ἀντιπέραν, and καταντικρύ, opposite to.

§. 327. As to the prepositions governing the genitive, see Chapt. XXXIX.

CHAPTER L.

THE DATIVE.

§. 328. The dative alone, without being under the government of any word, is used to indicate the time *at* which anything happens; but the preposition *ἐν* is required when the period of time is indicated *during* which anything occurs, as *παρῆν τῇ τρίτῃ ἡμέρᾳ*, he arrived on the third day; whereas *ἐν τῇ τρίτῃ ἡμέρᾳ* would signify "in the course of the third day."

NOTE. The preposition *ἐν* must be added to the dative, when the noun is not accompanied by an adjective, as *ἐν νυκτί*, in the night; though with names of festivals the *ἐν* may be omitted, as *Θεσμοφορίοις*, at the Thesmophoria.

§. 329. The verbs *εἶναι*, *γίγνεσθαι*, *ὑπάρχειν*, *τυγχάνειν* (with a participle) are joined with a dative denoting the incidental possession of a thing, whereas with the genitive the first two denote property (comp. §. 307), as *πολλὰ κακά ἐστὶν ἀνθρώποις*, men have many misfortunes; *λόγος ἐστὶν ἰατρὸς ἀνθρώποις*, reason is a physician to men; *ταῦτα ὑπάρχει αὐτῷ*, these things are in his possession, or at his disposal.

§. 330. The dative is employed with all kinds of verbs and adjectives to denote the person for whose use, advantage or disadvantage anything is or is done, as *αὐτῷ σοφός*, wise for his own good; *αὐτῷ πονεῖν*, to labour for one's self; *Μενελάῳ τόνδε πλοῦν ἐστείλαμεν*, we have undertaken this voyage for the sake of Menelaus.

NOTE 1. Very nearly allied to this dative is that use of the case which signifies that a thing is what it is, only in reference to a certain person, as *τέθνηχ' ὑμῖν*, in relation to you, as far as you are concerned, I am dead; *οἷα ἕκαστα ἔμοι φαίνεται*, *τοιαῦτα ἐστὶν ἔμοι*, every thing *is* to me (in reference to me), what it appears to me to be; *Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἰόνιον κόλπον*, Epidamnus is a town situated on the right hand side of one (in reference to one) sailing into the Ionian gulf.

NOTE 2. What is called the ethical dative, especially of personal pronouns, denotes an interest or sympathy shown by the person to whom the pronoun refers, and can rarely be fully translated into English, as *πῶς ἡμῖν ἔχεις*, how are you? where the *ἡμῖν* only indicates that we take an interest in, or sympathise with the person spoken to. So also *ἡ μήτηρ ἔῃ σε ποιεῖν ὅ,τι ἂν βούλῃ, ἔν' αὐτῇ μακάριος ᾖς*, your mother allows you to do what you please, that you may be happy (so far as her feelings are concerned). *Ὁ ἐμοὶ πατήρ* signifies "he who stands to me in the ethical relation of a father", and is very different from *ὁ ἐμὸς πατήρ* or *ὁ ἐμοῦ πατήρ*.

§. 331. A dative denoting the remoter object for whom or to whom anything is or is done is as common in Greek as in Latin. All impersonal verbs in Greek, moreover, govern the dative.

NOTE. It must however be observed that certain verbs which in Latin and English are transitive, require in Greek the dative, as *εὐχομαι τοῖς θεοῖς*, I implore the gods. Many verbs of this kind will be noticed in the following paragraphs. When impersonal verbs are followed by an accusative, this case does not depend upon the impersonal verb, but upon a following infinitive, as *δεῖ αὐτὸν ἀγαθὸν εἶναι*, it is necessary for him to be good.

§. 332. Many verbs denoting a kind of cooperation are construed with the dative, though not exclusively, where in English we generally employ the preposition *with*, as *περαννύναι* and *μιγνύναι*, to mix with; *κοινωνεῖν*, to have a thing in common with; *ὁμιλεῖν*, and *πλησιάζειν*, to have intercourse with; *διαλέγεσθαι*, to converse with; *ἀμφισβητεῖν*, to dispute with; *ἐρίζειν*, to quarrel with; *διαφέρεσθαι*, to differ from, dispute with; *μάχεσθαι*, to fight against; *πολεμεῖν*, to wage war against; *ξυναλλάσσειν*, to reconcile with; *ὁμολογεῖν*, to agree with; *ὁμονοεῖν*, to be of one mind with; and also *χοῖσθαι*, to have dealings with, to use or employ. E. g., *λευκοῖς μέλανα μιγνύναι*, to mix black with white; *τοῖς φρονιμωτάτοις πλησίαζε*, have intercourse with the wisest; *ἐρίζουσιν ἀλλήλοις*, they quarrel with one another; *ἀλλήλοις ὁμονοοῦσιν*, they agree with one another; *χωῶ βελτίστοις*, employ, have intercourse with the best; *λόγῳ χοῖσθαι*, to make use of reason.

§. 333. Many verbs compounded with the prepositions *ἐν*, *σύν*, and *ἐπὶ*, (less commonly with *πρός*, *παρά* and *υπό*) govern a dative, which is sometimes dependent upon the preposition, but sometimes upon the meaning of the compound verb itself, as *ἡ γνώμη ἐνεστι τοῖς σοφοῖς*, the wise entertain this opinion; *ἐμμένειν τοῖς νόμοις* to remain within (observe) the laws; *σύνειμι αὐτῷ*, I am with him; *συμμαχεῖ τοῖς εὖ φρονοῦσιν*, he cooperates with the well intentioned; *προσέχωμεν τὸν νοῦν ἡμῖν αὐτοῖς*, let us direct our mind towards ourselves; *τοῖς ἀνθρώποις ὕπεστι φθόρος*, men possess envy, without their knowing it.

§. 334. Verbal substantives derived from verbs governing the dative are frequently joined with the dative of another substantive, as *ἡ δουλεία τοῖς θεοῖς*, the submission to the gods; *ἡ πόλεων ἐπιμιξία πόλεσιν*, the intercourse of states with states; *ὑπηρέτης τοῖς νόμοις*, a servant of the law.

§. 335. Adjectives and adverbs signifying advantage, disadvantage, likeness, unlikeness, friendship, enmity, equality, inequality, suitableness, easiness, difficulty, nearness, obedience, trust in, and the like, are joined with the dative, as *πιστὸς οὐκ ἔστι τοῖς φίλοις*, he is not faithful to his friends; *πίσυννος θεοῖς*, trusting in the gods; *θανάτῳ ἴσον πάθος*, a calamity equal to death; *πρᾶοί εἰσιν ἀλλήλοις*, they are gentle to one another.

NOTE 1. Some adjectives (and their adverbs) of this kind may be joined either with the genitive or the dative, as *ἐναντίος*, opposed to; *ἰδιος*, peculiar, belonging to; *οἰκείος*, own, peculiar; *κοινός*, common; *συγγενής*, related, akin; *ἀλλοτριος*, foreign to. *Ἱερός*, sacred to, is always construed with the genitive, as *ἱερὸς τῆς Ἀρτέμιδος*, sacred to Artemis.

NOTE 2. The expression *ὁ αὐτός*, the same, governs the dative, because it is synonymous with *ἴσος*, as *τὸ αὐτὸ ἐκείνῳ*, the same as that one.

NOTE 3. Adjectives compounded with the prepositions *ἐν*, *σύν*, and *πρός* are sometimes joined with the dative, as *ἐμμονος*, *σύμφωνος*, *ξύμμαχος*. Comp. §. 333.

NOTE 4. Among the adverbs not derived from adjectives, the following are joined with the dative: ὁμοῦ, together with; ἅμα, at the same time; and ἐφεξῆς, next in order to; as τὸ ὕδωρ ἐπίνετο ὁμοῦ τῷ πηλῷ, the water was drunk with the mud; ἅμ' αὐτῷ, together, simultaneously with him; ἅμα ἡλῶ ἀνατέλλοντι, simultaneously with the rising sun, at sunrise.

§. 336. Verbs and adjectives of every kind are joined with a dative to denote the means or instrument, by or through which anything is done, as πατάσσειν ξάβδω, to strike with a stick; τιτρώσκεται βέλει, he is wounded by a missile. This dative answers to the Latin instrumental ablative.

NOTE 1. The use of this dative is generally confined to names of things; but with passive verbs the agent is frequently found in the dative, which may be regarded as an instrumental dative, for ὑπό with the genitive, as τἀληθὲς ἀνθρώποις οὐχ εὐρίσκεται, the truth is not discovered by men.

NOTE 2. Akin to the dative of the instrument is that denoting cause, which we express by *by*, *from*, *of*, *on account of*, as φύσει, by nature, from nature; κάμνειν νόσῳ, to suffer from a disease; ἀλγεῖν τινι, to feel pain at something; τέθνηκεν ἀποπληξιά, he has died of apoplexy. In like manner verbs denoting feelings are joined with a dative of the things causing the feelings, as ἡδομαι τοῖς φίλοις, I rejoice at my friends; ἐχaleπαινον τοῖς εἰρημένοις, I was vexed at what had been said; ἀθυμέω τῷ λόγῳ, I am disheartened at the speech.

NOTE 3. The expressions βαρέως or χαλεπῶς φέρειν, to bear with difficulty; ἀπορεῖν, to be in difficulty about; and ἀγαπᾶν and στέργειν, to be satisfied with, may be construed either with the dative or the accusative, as χαλεπῶς φέρω τὰ παρόντα πράγματα, or τοῖς παροῦσι πράγμασιν, I bear the present state of things with difficulty; ἀγαπᾶ τὴν σωτηρίαν or τῇ σωτηρίᾳ, I am satisfied with the safety.

§. 337. A dative is joined with comparatives and words implying the idea of a comparative to express the amount of difference, or by how much one thing is better or worse than another; as τοσοῦτῳ ἥδιον ζῶ, I live so much more pleasantly; μικρῷ ὑπερέχουσιν, they exceed by a little.

NOTE. The datives most common in such expressions are πολλῷ, by far; μακρῷ, greatly; ὀλίγῳ, μικρῷ, a little; το-

σοῦτω, so much; ὅσῳ, by as much. Sometimes however the accusative is found instead of the dative especially in the case of the following words *πολύ*, *ὀλίγον*, *τί*, *τί*, *οὐδέν* and *μηδέν*, as *πολὺ χειρόν*, much worse; *οὐδέν βελτίων*, no better. This accusative must be regarded as an accusative of reference. Comp. §. 302.

§. 338. An instrumental dative is sometimes used to denote the troops or forces with which a commander does anything, his troops being mere instruments in his hands, as *ἡμεῖς καὶ ἵπποις καὶ ἀνδράσιν ἐπορεύομεθα*, we marched with horses and men; *τῷ στρατῷ προσέβαλον τῷ τείλει*, they attacked the fortress with the army.

NOTE. The following phrases deserve to be noticed in connection with the instrumental dative: — *τῷ ὄντι*, in fact, in reality; *τῷ ἔργῳ* or *ἐργῳ*, in truth; *τῷ λόγῳ* or *λόγῳ*, in words, ostensibly.

As to the prepositions governing the dative, see Chapter XXXIX.

CHAPTER LI.

USE OF THE DEGREES OF COMPARISON.

§. 339. The degrees of comparison are, on the whole, employed in the same manner, and have the same meaning in Greek as in Latin; but there are some points which must be specially noticed.

1. The Greek positive sometimes, especially when followed by *ὥς* or *ὥστε* with the infinitive has the meaning of a comparative, and must be rendered in English by *too* with the positive; e. g. *ὀλίγοι ἐσμὲν ὥς ἐγκρατεῖς εἶναι αὐτῶν*, we are too few to overcome them; *τὸ ὕδωρ ψυχρόν ἐστιν ὥστε λούσασθαι*, the water is too cold to bathe in.
2. The comparative is followed either by the genitive or the conjunction *ἢ*. See §. 324.

NOTE. The comparatives *πλέον*, *ἐλαττον*, and *μεῖον* are joined as adverbs to substantives, when they are followed by numerals with *ἢ* or in the genitive, as *ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν*, more than three months' pay was owing; *ἀπέθανον οὐκ ἐλαττον τῶν εἴκοσιν*, not fewer than twenty died.

3. When two qualities belonging to the same object are compared with each other, both adjectives (or adverbs) are in the comparative, as ἀναγκαῖον τὴν συντομώτερον ἢ σαφέστερον διαλεχθῆναι, it was necessary to speak more briefly than accurately; μανικώτεροι ἢ ἀνδρειότεροί εἰσιν, they are more mad than courageous.
4. Ἡ κατὰ with the accusative after a comparative signifies "than in proportion to", *quam pro*, as Ἀλκιβιάδης ταῖς ἐπιθυμίαις μείζουσιν ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν ἐχρῆτο, the passions in which Alcibiades indulged were greater in proportion to his property, i. e., were too great for his property. Ἡ ὥστε (more rarely ἢ ὥς or ἡ alone) after a comparative and followed by an infinitive, may be rendered by *too* — *to*, as μείζον ἢ ὥστε, too great to, *maius quam ut*; μάλα φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει ξυμβῆ, I am much afraid lest some misfortune should happen to the state too great to bear.
5. When a comparative is joined with the genitive of a reflexive pronoun, it denotes that a quality is attributed to a person or thing with the intimation, that it exists now in a higher degree than at any other time, or ordinarily, as ἑαυτοῦ σοφώτερός ἐστιν, he is wiser than himself, i. e., he is wiser now than he generally is; θαρσέαλωτεροί εἰσιν ἑαυτῶν, they are bolder now than ever.
6. When a comparative is used without a genitive or ἢ following it, it is generally easy to supply the deficiency from the context; sometimes, however, the comparative in this case must be rendered in English by *too* with the positive, as πολλοὶ μείζουσιν ἔργοις ἐπιχειροῦσιν, many persons attempt too great things; ἀμεινὸν ἐστὶ παντὶ ὑπὸ θείου ἄρχεσθαι, it is better for every one to be governed by a divine being. As to the dative with comparatives see §. 337.
7. The superlative, like the comparative, is sometimes joined with the genitive of a reflexive pronoun, to indicate that a person, if compared with himself at any other period of his life, or in any other circumstances, now possesses a quality in the highest degree, as ὁξύτατα αὐτὸς αὐτοῦ ὁρᾷ, he sees more distinctly than ever, or than under any other circumstances.
8. The force of the superlative is sometimes strengthened by the addition of ὥς, ὅτι, or ἡ (Latin *quam*), ὥς ἀριστος, the very best, the best possible; ὅτι μάλιστα, as much as possible; ἡ ἀρίστη, literally "in what way it is best," in the very best way. These particles sometimes are joined

to expressions, implying *possibility*, such as *δύναμαι* and *οἶόν τε*, e. g., *πειράσσομαι ὥς ἂν δύνωμαι βέλτιστος ὦν καὶ ζῆν καὶ ἀποθνήσκειν*, I shall endeavour to live and die as the best possible man; *ὥς οἶόν τε βέλτιστος*, the best possible.

CHAPTER LII.

USE OF PRONOUNS.

§. 340. The nominative of a personal pronoun is expressed with verbs only when it is emphatic or to be set forth as opposed to some other person, as *οὐκ ἐγὼ σε ἀποκτενῶ*, *ἀλλ' ὁ τῆς πόλεως νόμος*, it is not I that will kill you, but the law of the state. Comp. §. 278.

NOTE. *Αὐτός* is often employed as the nominative of the third person, where we use the emphatic *he*; so also is the plural *αὐτοί* in the sense of *they*; but in the oblique cases, both of the singular and plural, *αὐτός* simply represents the personal pronoun of the third person, without any emphasis, as *ἔδωκεν αὐτοῖς τὸ πῦρ*, he gave them the fire; *οὐχ ἑώρακας αὐτόν*; hast thou not seen him?

§. 341. The reflective forms of the personal pronouns (in the oblique cases) always refer to the subject of the sentence in which they occur; but the simple personal forms refer to another person or thing, as *παιδεύω ἑμαυτόν*, I educate myself; *παιδεύεις σεαυτόν*, thou educatest thyself; *παιδεύει ἑαυτόν*, he educates himself; *παιδεύομεν ἡμᾶς αὐτούς*, we educate ourselves; — but *παιδεύω σέ*, I educate thee; *παιδεύεις ἐμέ*, thou educatest me.

NOTE. The personal pronoun of the third person (*οὗ, οἷ, ἑ &c.*) is employed in a reflective sense only in dependent clauses, such as the accusative with the infinitive, as *λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, ἐρίζοντά οἱ περὶ σοφίας*, Apollo is said to have flayed Marsyas, who disputed with him about wisdom. The genit. *αὐτοῦ* also is sometimes used as a reflective pronoun instead of *ἑαυτοῦ*, if no ambiguity can arise, and if the clause in which it occurs can be regarded as the statement of another, e. g., the writer, as *Κῦρος συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά*,

Cyrus summoned into his tent the seven noblest of those about him(self).

§. 342. The reciprocal pronoun ἀλλήλων always implies reciprocity, answering to the English *one another*, *each other*, as ὁ θάνατός ἐστι διάλυσις τῆς ψυχῆς καὶ τοῦ σώματος ἀπ' ἀλλήλων, death is the separation of the soul and body from each other.

NOTE. In the construction of the accusative with the infinitive ἀλλήλους also occurs as the subject of the infinitive. When the genitive ἀλλήλων is governed by a substantive, it must be translated by *mutual*, as λυσιτελεῖ ἡμῖν ἡ ἀλλήλων δικαιοσύνη, mutual justice benefits us.

§. 343. Instead of the possessive pronouns the Greeks also employ the genitive of the personal and reflective pronouns, as ὁ υἱός μου, my son; ὁ πατήρ σου, thy father; τὰ χρήματα αὐτοῦ or αὐτῆς, his or her property; ὁ ἑμαυτοῦ τρόπος, my own character.

NOTE 1. The difference between personal and reflective pronouns stated in §. 341 must be observed here also. The real possessive pronoun may have the article or not, but with this difference that, e. g., ἐμὸς υἱός signifies *a son of mine*, but ὁ ἐμὸς υἱός, or ὁ υἱὸς ὁ ἐμὸς, *my son*, who is supposed to be known to the hearer or reader. Respecting the dative of the personal pronoun instead of the possessive see §. 330, n. 2.

NOTE 2. The genitives of personal pronouns when used instead of possessives, either precede the article, or stand after the substantive without the article, as ἐμοῦ ὁ υἱός, or ὁ υἱός μου. The same is the case with αὐτοῦ, ἑμαυτοῦ, &c.

NOTE 3. Ἡμῶν (ὕμῶν, σφῶν) αὐτῶν are not often used in a possessive sense, but instead of them the Greeks preferred ἡμέτερος (ὕμέτερος, σφέτερος) αὐτῶν, which accordingly signify not only our own, your own, their own; but also simply, our, your, their.

§. 344. Αὐτός, as was seen above (§. 340. n.), is nearly allied to the personal pronoun, and in this sense it is never placed in an emphatic position. But when joined to a substantive it signifies *self*, and is emphatic, as αὐτὸς ὁ θάνατος, or ὁ θάνατος αὐτός, death itself; αὐτὸν τὸν βασιλέα ἀποκτεῖναι ἐβούλετο, he wished to kill the king himself.

NOTE. In the same sense *αὐτός* is joined to personal pronouns either expressed or understood, as *ἡμεῖς αὐτοί*, we ourselves; *αὐτός ἔφη*, he himself said it; *ὁ Βρασίδας τῇ Θεσσαλῶν γῇ καὶ αὐτοῖς φίλος ἦν*, Brasidas was a friend to the country of the Thessalians and to (the men) themselves. As to *αὐτός* with the article see §. 274, n. 1. *Καὶ αὐτός*, unless corresponding with a following *καί*, signifies, I too, thou too, he too; even I, even thou, even he, or he himself also, as *σοφοῖς ὁμιλῶν καὶ αὐτὸς ἐκβήσῃ σοφός*, if thou hast intercourse with wise men, thou thyself also, or thou too, wilt turn out a wise man.

§. 345. The demonstrative pronouns *ὅδε*, *οὗτος* and *ἐκεῖνος* almost completely answer to the Latin *hic*, *iste* and *ille*; the first pointing to the speaker himself or something near to or connected with him; the second to the person spoken to or something connected with him, and the third to a person or thing spoken of, or at a distance, as *ὅδε ἀνὴρ*, this man here; *οὗτος ὁ ἀνὴρ*, the man there (near you, or of whom you are speaking); *ἐκεῖνος ἄνθρωπος*, that man (whom we are speaking of, or who is at a distance).

NOTE 1. What is here said of *ὅδε* and *οὗτος*, holds good also of the adverbial forms *τῇδε*, *ὧδε*, and *ταύτῃ* and *οὕτω* or *οὕτως*. Instead of *τοῖος* and *τόσος*, it is customary in good prose to say *τοιούτος* or *τοιόσδε*, and *τισοῦτος* or *τισόσδε*.

NOTE 2. When referring to subjects spoken of in a discourse, *οὗτος* frequently points to what has been mentioned before, and *ὅδε* to that which follows. The same difference is observable in the use of *τοιούτος* and *τοιόσδε*, and in that of *τισοῦτος* and *τισόσδε*. *Καὶ ταῦτα*, especially when followed by a participle, signifies *and that too, although*, as *εἰσὶν οἱ χρησιμώτερον νομίζονσι χρήματα ἢ ἀδελφούς, καὶ ταῦτα τῶν μὲν ἀφρόνων ὄντων, τοῦ δὲ φρονίμου*.

§. 346. The indefinite pronoun *τις* denotes an indefinite quality, whence it sometimes implies that the object meant agrees with the name given to it, in some measure only, *ἀρετή τις*, a kind of virtue, intimating that the term *ἀρετή* does not altogether and completely suit the idea to be expressed.

NOTE. Generally *τις* in the singular signifies *some one*, *a person*, and in the plural *τινές*, *certain* (unknown, or indefinite) persons.

§. 347. The interrogative pronouns *τίς*, *πότερος*, *ποῖος*, and *πόσος* are employed in direct questions, and *ὅστις*, *ὁπότερος*, *ὁποῖος*, and *ὁπόσος* in indirect or dependent questions.

NOTE 1. What is here said of interrogative pronouns applies also to adverbs formed from them, as *ποῖ*, *ὅποι*; *πῇ*, *ὅπῃ*; *πόθεν*, *ὁπόθεν*; *πότε*, *ὁπότε*; *πῶς*, *ὅπως*, the simple forms being used in direct, and the compound forms in indirect questions.

NOTE 2. The simple or direct interrogatives are often employed in Greek in a manner which we can express only by circumlocution, as *τοὺς τί ποιοῦντας ἀχαρίστους ἀποκαλοῦσιν*; what must men do to call them ungrateful? *μαχομέθα, ἵνα ἡμῖν τί γένηται*; what are we going to fight for? Sometimes even two interrogatives of this kind occur in the same clause, as *τίνας ὑπὸ τίνων εὗρομεν ἂν μείζω εὐεργετημένους ἢ παῖδας ὑπὸ γονέων*; whom can we find that is more benefited by any one, than children are by their parents?

NOTE 3. As to the use and agreement of relative pronouns see §§. 290, 291.

CHAPTER LIII.

USE OF THE ACTIVE, PASSIVE AND MIDDLE VOICES.

§. 348. The active form of a verb generally also has an active meaning.

NOTE 1. The few cases in which a second aorist or perfect active has a passive meaning, as in *ἐάλων*, *ἐάλωκα*, have been noticed in the list of irregular verbs.

NOTE 2. Some transitive verbs are used without any object, which is, in fact implied in the verb itself, as *ἔχειν* to have property; *διδόναι*, to give presents. Some intransitive verbs, on the other hand, have a second meaning which is transitive; but these and similar points must be learned by observation and from the Dictionary.

§. 349. Many verbs, especially those implying motion, have both a transitive and intransitive meaning.

Thus ἐλαύνειν signifies both to ride and to drive; ὀρμαῖν, to urge on, and to advance, while ὀρμαῖσθαι means to set out. Ἔχειν joined with an adverb always has an intransitive meaning, answering to the English *to be* with an adjective, ἀναγκαιῶς ἔχει, it is necessary. The same is the case with the compounds ἀπέχειν, to be distant from; διέχειν, to be separate from; ἀντέχειν, to be opposed to; προέχειν and ὑπερέχειν, to be above, &c., where the prepositions are in reality adverbs.

Many other verbs also which are originally transitive, become intransitive by being compounded with a preposition, as ἄγειν and ὑπάγειν, βάλλειν and μεταβάλλειν; while others become transitive by a preposition being prefixed to them.

Some second perfects of transitive verbs have an intransitive meaning, as, e. g., those of ἄγνυμι, ἐγείρω, μαίνω, οἶγω, ὄλλυμι, πείθω, πηγνυμι, ξήγνυμι, σήπω, τήνω, φαίνω.

§. 350. Neuter or intransitive verbs which are akin to passives in meaning, are sometimes construed like passive verbs, the agent being expressed by ὑπὸ with the genitive, as οἱ ὑπὸ τῶν θεῶν κείμενοι νόμοι, the laws established by the gods; ἔφυγεν ὑπὸ τοῦ δήμου, he fled (was compelled to flee) by the people; πολλὰ ἔπαθεν ὑπ' αὐτοῦ, he suffered much from him; ἀπέθανεν ὑπ' αὐτοῦ, he was killed by him.

§. 351. The noun which with an active verb is the subject is expressed in the passive voice by ὑπό (πρός, παρά, or ἐκ) with the genitive or by the dative without a preposition, as ὁ πατὴρ φιλεῖ τοὺς παῖδας, and οἱ παῖδες φιλοῦνται ὑπὸ (πρός, ἐκ) τῶν πατέρων, or οἱ παῖδες φιλοῦνται τῷ πατρί, the children are loved by the father; μέγιστα δωρεὰ διδόνται παρ' ὑμῶν, the greatest presents are given by you.

NOTE 1. What is the object in the active, becomes the subject in the passive voice; and this general principle is sometimes extended even to verbs which in the active have their object in the genitive or dative, as ἐρᾷ τῆς γυναικὸς καὶ ἀντερᾶται, he loves his wife and is loved in return; οὐκέτι ἀπειλοῦμαι, ἀλλ' ἤδη ἀπειλῶ ἄλλοις, I am no longer threatened, but I now threaten others; ὁ ψεύστης οὐ πιστεύεται, a liar is not trusted.

NOTE 2. Verbs which in the active govern two accusatives, when changed into the passive, retain the accus. of the thing, which in many cases is a simple accus. of reference or limitation, as διδάσκεται ἐπιστήμην, he is taught science; ἀφαιρεθεὶς τὴν ἀρχήν, deprived of the office.

§. 352. The passive is frequently used in a reflective sense, i. e. in sentences in which the object and subject are the same person or thing, as I collect myself, I save myself, he turns himself.

NOTE 1. Many verbs of this kind might be taken for middle or deponent verbs, were it not that their aorist passive shows that they are real passives. Passives of this kind are: ἀθροίζεσθαι, to collect one's self; στρέφεσθαι, to turn one's self; σπείρεσθαι, to scatter one's self; ὀρμαῖσθαι, to set one's self a going; κινεῖσθαι, to move one's self; κομίζεσθαι, to convey one's self (to travel); πορεύεσθαι, to cause one's self to go (to march); ἐπείγεσθαι, to hurry one's self on; φέρεσθαι, to bear one's self (to rush on); περαιοῦσθαι, to convey one's self across (to go across); πλανᾶσθαι, to wander about; σώζεσθαι, to save one's self. So also the compounds προσφέρεσθαι, to bear one's self towards another, i. e., to behave; διαφέρεισθαι, to dispute with; συναλλάττεσθαι and καταλλάττεσθαι, to reconcile one's self; ἀπαλλάττεσθαι, to rid one's self.

To the same class belong a number of passives expressing enjoyment and various other sensations, as ἐστιᾶσθαι and ἐνῶχεῖσθαι, to indulge one's self in eating; κατακλίνεσθαι and κοιμᾶσθαι, to lay one's self down; ψεύδεσθαι and σφάλλεσθαι, to deceive one's self; ἐθίζεσθαι, to accustom one's self.

NOTE 2. It need hardly be observed that most of the verbs here enumerated are used also as real passives. Some of them, on the other hand, have lost their passive nature so far, as to be used as transitives with an accusative, e. g., τοὺς πολέμους φοβεῖσθαι, to be afraid of the enemy; περαιοῦσθαι τὸ πέλαιος, to cross the sea.

NOTE 3. In many cases also the active form of a verb is used in a reflective sense without a reflective pronoun, as ὁ ποταμὸς ἐσβάλλει εἰς τὴν θάλασσαν, the river empties itself into the sea.

§. 353. The middle voice is peculiar to the Greek language; it is in reality only a modification of the passive,

implying that the subject or person performing the action is at the same time, in some way or another affected by it.

§. 354. The most common meaning of the middle voice is that representing the subject as performing the action for itself, or for its own advantage, as *προβάλλομαι*, I hold a thing before me as a protection; *αἰροῦμαι*, I select for myself, I choose; *μεταπέμπομαι*, I send after a person that he may come to me; e. g. *γῇ πάντα κομίζει καὶ πάλιν κομίζεται*, the earth provides everything, and takes it back again to herself; *βίον πορίζου*, procure for yourself the means of living; *διασώζεσθαι τὴν ἀρχήν*, to keep the office safe for one's self, or to maintain one's self in office.

NOTE 1. In some cases the difference between the active and middle is strongly marked, as, e. g., *αἰτεῖν*, to demand, but *αἰτεῖσθαι*, to ask for one's self, to borrow; *θύειν*, to sacrifice, *θύεσθαι*, to offer a sacrifice in one's own behalf; *τιθέναι νόμον*, to propose or set up a law, *τίθεσθαι νόμον*, to establish a law by which the lawgiver himself also is bound. Hence Xenophon says *τοὺς ἀγράφους νόμους οὐχ οἱ ἄνθρωποι ἔθεντο, ἀλλὰ θεοὶ τοῖς ἀνθρώποις ἔθεσαν*, it is not men that have set up (for themselves) the unwritten laws, but the gods have established them for men. So also *ἀποπέμπειν*, to send away, but *ἀποπέμπεσθαι*, to send away from one's self, or from one's company.

NOTE 2. Some intransitive verbs have a middle voice with transitive meaning, as *ἀμύνειν* and *τιμωρεῖν*, to help, but *ἀμύνεσθαι τινα*, to defend one's self against a person, to ward him off; and *τιμωρεῖσθαι τινα*, to take vengeance on a person, or punish him.

§. 355. The middle is used to express that a person in performing an action employs his own means or exerts his own strength.

NOTE 1. Thus *πόλεμον ποιεῖν*, to bring about a war; *πόλεμον ποιεῖσθαι*, to carry on a war (with one's own resources), which is nearly the same as *πολεμεῖν*. Hence the numerous paraphrases of *ποιεῖσθαι* with an accus. instead a simple verb of the same root as the accus., for the paraphrase is much more expressive and suggestive. Compare *λέγειν* and *λόγους ποιεῖσθαι*. Besides this, however, *ποιεῖσθαι* may signify *to make for one's self*, or to cause to be made for one's self.

NOTE 2. Here too the differences between the active and middle are sometimes striking, as λαμβάνειν, to take; but λαμβάνεσθαι, to seize; λύειν, to loosen; λύεσθαι, to ransom; τιθέναι τὰ ὅπλα, to put down the arms; τίθεσθαι τὰ ὅπλα, to put down one's arms, to draw one's self up, or to halt. In other cases the middle differs from the active only by its implying the idea of mental or physical exertion, as Σωκράτης προετρέπετο τοὺς συνόντας, which is much stronger than προέτρεπε. Ἀρχεῖν signifies to commence, implying that the continuation is left to another, while ἄρχεσθαι signifies to commence, intimating that the person beginning a thing also carries it on; στρατεύειν, to make a campaign, στρατεύεσθαι, to serve as a soldier; πολιτεύειν, to live as a citizen, πολιτεύεσθαι, to take part in public matters; πρεσβεύειν, to be an ambassador, πρεσβεύεσθαι, to transact business by means of ambassadors.

§. 356. In some cases the middle voice has a reflective meaning, implying that the subject is at once the party acting and the party acted upon. Middle verbs of this class may be termed passive middle verbs, on account of their resemblance in meaning to passive verbs. (Comp. §. 352.)

NOTE. The most common verbs of this kind are: γένω, I cause to taste, γένομαι, I cause myself to taste, or I taste; ψηφίζω, I cause to vote, ψηφίζομαι, I cause myself to vote, or I vote; παύω, I cause to cease, παύομαι, I cease; λούω, I wash, λούομαι, I wash myself; ἵστημι, I place, ἵσταμαι, I place myself; τάσσω, I draw up, τάσσομαι, I draw myself up; τρέπω, I turn, τρέπομαι, I turn myself; ἄπτω, I fix. ἄπτομαι, I seize, or attack; ἔχω, I hold, ἔχομαι, I hold or keep, myself; ἔημι, I send, ἔμαι, I rush; φυλάσσω, I guard, φυλάσσομαι, I am on my guard.

§. 357. The middle voice, lastly, denotes that an action is performed for the subject by its request or command, as παρατίθεμαι, I cause a thing to be put before me; δανείζομαι, I cause money to be lent to me; δικάζομαι, I cause justice to be administered to me, i. e., I carry on a law-suit. E. g. ἐδιδάξατο τοὺς παῖδας, he caused his children to be taught; ἐπαιδεύσατο τὸν υἱόν, he caused his son to be educated.

CHAPTER LIV.

THE TENSES OF VERBS.

§. 358. The present of Greek verbs, agrees in meaning with the present of verbs in other languages.

NOTE 1. There are however some peculiarities in the use of certain verbs, which require explanation. *Ἀκούω* and *πυνθάνομαι* (I hear and I learn) are, as in English, employed in the present instead of the perfect, to intimate that the thing heard or learned is present to the speaker's mind, as *Θεμιστοκλέα οὐκ ἀκούεις ἄνδρα ἀγαθὸν γεγονότα*; do you not hear (have you not heard) that Themistocles was a good man? *οἱ Σικελιώται στασιαζούσιν, ὡς πυνθανόμεθα*, the Siceliots are in a state of insurrection, as we learn.

There are several other presents which, besides their proper meaning, have another approaching very near to that of the perfect, e. g., *φεύγω*, I flee, and I live in exile; *νικῶ* and *κρατῶ*, I gain a victory, and I have gained it, or am victorious; *ἡττῶμαι*, I am overcome and I have been overcome; *ἀδικῶ*, I am and I have been doing wrong.

The verbs *ἥκω* (I am there, I have come) and *οἴχομαι* (I am gone) always have the meaning of a perfect.

NOTE 2. The historical present is as common in Greek as in Latin.

NOTE 3. When the infinitive present refers to the future, it properly denotes no time at all, but only brings the action before us as *going on*, while the aorist states it only as *a point* or as *commencing*, e. g., *ὑπέσχοντο πολεμεῖν* and *ὑπέσχοντο πολεμῆσαι*.

§. 359. The imperfect represents an action as going on in past time, or as repeated in past time; hence it is most appropriate in descriptions, as *ἔγραφον*, I was writing, or I used to write; *Σωκράτης ὥσπερ ἐγίνωσκεν, οὕτως ἔλεγε*, Socrates used to speak as he thought.

NOTE 1. The imperfect always forms a strong contrast to the aorist, and from the general definition it follows, that it must be used in all explanatory clauses in which a condition or a state of things is described, as *στρατιῶται οἱ τότε ἦσαν ἀμφ' αὐτῷ*. In this sense it is used even where we might expect the pluperfect, as *Εὐρυσθέως ἀποθανόντος, ὅσων ἦρχε*

τὴν βασιλείαν Ἀτρεὺς παρέλαβεν, after the death of Euristheus, Atreus obtained the kingly dignity over all those over whom he *had been ruling* (not *had ruled*).

NOTE 2. The imperfect existing only in the indicative, the infinitive, optative and participle of the present are employed as substitutes for the wanting forms of the imperfect, as ἐπίστασθε Κόνωνα μὲν ἄρχοντα, Νικόφημον δὲ ποιῶντα ὅτι ἐκεῖνος προστάττοι, you know that Conon was indeed commander, but that Nicophemus did whatever the former ordered.

§. 360. The Greek perfect exactly corresponds with the English, for it denotes a past action with reference to present time, as οἱ θεοὶ πάντα κατεσκευάασι τοῖς ἀνθρώποις, the gods have provided all things for men.

NOTE. As a perfect always implies a reference to present time, it happens not unfrequently that the idea of the present so far predominates, as to make the perfect equivalent to a present, as in the case of οἶδα, I know; κέκτημαι, I possess; ἔγνων, I know; μέμνημαι, I remember, and others.

§. 361. The pluperfect has the same meaning in Greek as in Latin and English.

NOTE 1. Verbs whose perfect has the meaning of a present, are in the pluperfect equivalent to an imperfect, as ἐμемνήμην, I remembered; ἐκεκτήμην, I possessed.

NOTE 2. The infinitive, optative and participle of the perfect supply the place of the same forms for the pluperfect, the latter existing only in the indicative. The pluperfect is, comparatively speaking little used, its place being supplied by the imperfect, when the action is to be represented as going on in the past, or by the aorist, when it is to be stated as a mere point.

§. 362. The aorist, which is peculiar to the Greek language, represents a past action simply as an historical fact, or as a mere point in the expanse of past time, and is for this reason the tense employed in historical narrative.

NOTE 1. We may further illustrate this definition by comparing the aorist with the imperfect: the former resembles a point, whereas the imperfect may be likened to a line (continued action) or a series of points (repetition). The point generally indicated by the aorist is that of the commencement

of an action, e. g., *ἐβασίλευσα*, I came to be king, ascended the throne; but *ἐβασίλευον*, I was king; so also *ἤρξα*, I obtained an office, but *ἤρχον*, I was in office; *ἐπλούτησα*, I became rich, but *ἐπλούτουν*, I was rich; *ἐνόμισα*, I formed the opinion, *ἐνόμιζον*, I thought or was thinking.

NOTE 2. As the aorist denotes an action as absolutely past, the Greeks are fond of employing it even instead of the perfect and pluperfect, as *τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἅπαντας πέπρακεν*, he has left none of his slaves, but has sold them all; *Δαρεῖος Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησεν*, Darius sends for Cyrus from the province of which he had appointed him satrap.

NOTE 3. The aorist is often used instead of the present to denote that something usually happens, that it happens at all times, like a law of nature; and it seems to have been this indefiniteness, which has given rise to the name of aorist, e. g., *μικρὸν παῖσμα ἀνεχαίτισε καὶ διέλυσε πάντα*, a small mistake spoils and destroys every thing.

NOTE 4. The imperative of the aorist as well as the subjunctive and optative in independent and final clauses, generally implies no definite time at all, but only sets forth the action as a point. The optative and subjunctive have this same meaning in direct and in indirect questions, as *τί εἵπω*, what shall I say; *τί ἂν εἴποιμι*, what should I say; *ἔρωτ' ἄ τί ποιήσῃ*, he asks what he should do; *ἤρετο εἰ παύσειεν*, he asked whether he should strike; *παῦσαι νῦν, μηδ' ἔρωτήσης πέρα*, leave off now and ask no further questions. The same moods of the present would bring these actions before us as going on.

NOTE 5. In hypothetical sentences the subjunctive and optative of the aorist regularly imply past time, and answer to the Latin future perfect, if the leading clause refers to future time, as *μέγ' ἐστὶ κέρδος, ἢν διδάσκεσθαι μάθῃς*, it is a great gain, if you do but learn to be taught; *οὔτε πέφυνε ἀθάνατος ἡμῶν οὐδεὶς, οὔτ', εἴ τῳ ξυμβαίῃ, γένοιτ' ἂν εὐδαίμων*, neither is any one of us immortal, nor would he be happy, if he were. The optative, moreover, implies past time in dependent sentences introduced by the conjunctions *ὥς*, or *ὅτι*, and in dependent questions, as *διεθρόσαν, ὥς (or ὅτι) χρήματα πολλὰ ἴδοιεν*, they gave out that they saw (had seen) many treasures; *ὃ κῆρυξ ἐκήρυττε, τίς τὴν ἱεστηρίαν καταδείῃ*, the herald put the question, who had put down the sign of a suppliant.

NOTE 6. The participle of the aorist generally implies an action which preceded that expressed by the finite verb, and

must be rendered in English by the past participle, or paraphrased with the conjunction *after*, as ὁ φανῦλος καὶ θανὼν κολάζεται, the wicked man is punished even after he has died.

NOTE 7. The infinitive of the aorist generally implies past time; but frequently denotes no special time at all, only indicating the commencement of an action, as χαλεπὸν τὸ ποιεῖν (conceived as going on), τὸ δὲ κελεῦσαι (a mere point of time) ῥᾶδιον, to do a thing is difficult, but to order it is easy; φαρμὲν ὠφελῆσαι, we think we have benefited.

NOTE 8. There is no difference of meaning whatever between first and second aorists.

§. 362. The future has the same meaning in Greek as in Latin and English, implying the future commencement of an action.

NOTE 1. The future is in form nearly allied to the aorist, and so it is in meaning, since like the aorist it denotes the (future) commencement of an action.

NOTE 2. The indicative of the future is used after relatives implying *intention*, where the Latin requires the subjunctive, as σατραπάς ἔπεμψε, οἳ τινες ἄρξουσιν τῶν ἐνοικοῦντων, he sent satraps to rule over the inhabitants. In like manner relatives with the future indicative imply *possibility*, in which case it is synonymous with the optative with ἄν, as οὐκ ἔστιν οὐδὲ εἰς ᾧ μὴ κακόν τι γενήσεται, there is not one, to whom some misfortune may not happen.

NOTE 3. The optative of the future is generally used only in the oratio obliqua after an historical tense, though even here the indicative is more commonly employed, as ἐλογίζοντο ὥς, εἰ μὴ μάχοιντο, ἀποστήσονται αἱ πόλεις, they reflected that, if they did not fight, the towns would revolt.

NOTE 4. There is a kind of periphrastic future formed by the verb μέλλω (I intend or am to) joined to the infinitive of the future, or less frequently of the present, as μέλλω τι πράξειν or πράττειν, I am about doing something, *facturus sum aliquid*.

§. 364. The third future answers in meaning to the Latin future perfect, but only in independent sentences.

NOTE. In the active no third future exists, and when it is wanted, it is formed by a periphrasis of ἔσομαι with the per-

fect participle, as *δίκην ἐληφότες ἔσεσθε*, you will have punished. Sometimes however a third future has the meaning of the first future, especially in the case of verbs whose perfect has the meaning of a present, as *κεκλήσομαι*, I shall be called; *μεμνήσομαι*, I shall remember.

§. 365. All the tenses are divided into two classes; 1) *leading tenses*, comprising the present, the perfects and futures, and 2) *historical tenses*, comprising the imperfect, the pluperfect and the aorists.

CHAPTER LV.

THE MOODS IN INDEPENDENT SENTENCES.

§. 366. The indicative, representing an action or condition simply as a fact, is, on the whole, used in independent sentences in the same way as in Latin.

NOTE. There are only a few cases in which the indicative is employed in independent sentences differently from what might be expected, as for example, in questions, *τί, πῶς οἶδα*; what, how should I know? *πῶς ἐνόμιζον*; how should I have thought?

§. 367. The subjunctive in independent sentences generally has the force of an imperative in all persons, as *φέρ' ἀναλάβω ὃ λέγεις*, come let me take up what you say; *μὴ καταλίπωμεν αὐτόν*, do not let us leave him behind; *μὴ ἀνέλη*, do not take.

NOTE 1. The first person singular in this imperative sense is generally preceded by *φέρε*, as in the above example. With the prohibitive adverb *μὴ* (and its derivatives *μηδέ, μήτε, μηδείς*, &c.) only the plural of the first person of the subjunctive is used; and if the verb be in the second or third person, we may employ either the subjunctive of the aorist or the imperative present, as *μὴ καταλίπωμεν*, do not let us leave behind; *μὴ ἀνέλη*, do not kill; *μηδέποτε γήμη*, let him never marry; *μὴ βούλου λέγειν*, do not wish to say; *μηδεὶς οἴεσθω*, let no one believe.

NOTE 2. In questions the subjunctive is generally used only with first persons, that is, in questions which the speaker addresses to himself, as *ἐγὼ σοι εἶπω*, shall I tell you? *πῶς δὴ μάχωμαι*; how shall I fight, or contend? *φῶμεν οὕτως ἢ μὴ φῶμεν*; shall we say so, or shall we not?

§. 368. The optative is peculiar to the Greek language, and primarily expresses a wish or desire; but is used also in many other relations, especially those in which the Latin language employs the imperfect and pluperfect subjunctive — two forms which are wanting in Greek. Its use in independent sentences is to express a wish or a gentle request, as *δύσμορφος εἶην μᾶλλον ἢ καλὸς κάκος*, I would rather be ugly than a handsome villain; *μὴ ζῶην*, I should not like to live; *γένοιο πατὴρ εὐτυχέστερος*, mayst thou be happier than thy father; *ἕρδοι τις ἢν ἕκαστος εἰδέῃ τέχνην*, let every man practise the art which he knows.

NOTE 1. The optative expressing a wish is sometimes introduced by *εἴθε* or *εἰ γάρ*, though they are also joined with the indicative of an historical tense to express a wish, as *εἴθε εἶην*, would that I were; *εἴθε ἐγενόμην*, would that I had become; *εἰ γάρ γενοίμην νέκρος*, would that I had become a corpse; *εἴθ' εὑροίμεν*, would we had found. A wish is also expressed by a periphrasis of *εἴθ' ὄφελον* or *εἰ γάρ ὄφελον* with the infinitive, as *εἰ γάρ ὄφελον οἶός τε εἶναι*, would that I were able.

NOTE 2. The optative with the particle *ἂν* is in most cases the apodosis of an hypothetical sentence, whether the protasis be expressed or not; but there are instances in which it seems to be only a modest mode of speaking for the future, as *οὐκ ἂν ἀπέλθοιμι*, I shall not go away. In like manner *ἂν* with the optative is used in questions, as *ποῦ δῆτ' ἂν εἶεν οἱ ξένοι*; where are the strangers, or where can the strangers be?

§. 369. The imperative in Greek has the same meaning as in Latin; and its place is frequently supplied by the subjunctive. See §. 367.

CHAPTER LVI.

THE MOODS IN DEPENDENT SENTENCES, AND SUCCESSION OF TENSES.

§. 370. In dependent clauses of every kind the subjunctive is used, if the verb of the leading clause is in one of the leading tenses, and the optative is used, if the verb of the leading clause is in one of the historical tenses.

NOTE. This general law is subject to various modifications, as we shall see hereafter, and we must first of all distinguish two kinds of dependence, the *real* and the *formal* or *ideal*. Really dependent clauses are those, of which the one cannot be conceived without the other, e. g., "I say this, that you may know it," where the latter clause is unintelligible without the former. A clause only formally dependent is one which contains an independent idea, but is grammatically subordinate to another, as "they say that he is ill," which is the same as "he is ill, so they say." Formally dependent clauses are indirect questions, and all clauses introduced by *ὥς*, *ὅτι*, or a relative pronoun.

§. 371. Clauses only *formally dependent* have the verb in the indicative, if the verb of the leading clause be a present or a future, as *λέγεται ὥς ὄντως ἐστὶ κοινόν*, it is said that it is really common; *οἱ φιλόσοφοι ζητοῦσι, τί ἐστὶν ἀγαθόν*, philosophers inquire as to what is good.

Even when the verb of the leading clause is an historical tense (or an historical present), the indicative is found in the dependent clause as well as the optative, e. g. *ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφυγὼς εἶη*, they said that Cyrus was dead, but that Ariaeus had fled; *ἐπυνθάνοντο αὐτῶν καὶ ὁπόσῃν χώραν διήλασαν, καὶ εἰ οἰκοῖτο ἡ χώρα*, they inquired of them what amount of country they had traversed, and whether the country was inhabited. The difference between the two moods here is very striking.

NOTE 1. When hypothetical sentences become formally dependent, they either remain unchanged, or assume the form of the accus. with the infin., or receive a participial construction, but the *ἂν* of the apodosis is preserved in any

case, as *δῆλον ὅτι ἂν ἐδύναντο*, it is evident that they would have been able; *λέγει ὡς δις εἰς τὸν αὐτὸν ποταμὸν οὐκ ἂν ἐμβαίης*, he says that you would not go twice into the same river; *εἰ ἐβίωσεν, ἄριστος ἂν δοκεῖ γενέσθαι*, if he had lived, it seems that he would have become most eminent; *πάντ' ἂν φοβηθεῖς ἴσθι*, know that you would have dreaded all things.

NOTE 2. Questions addressed by the speaker to himself in the subjunctive (see §. 367, n. 2.), if they become formally dependent, remain unchanged, provided the leading verb be in a leading tense; but if it be in an historical tense, the verb of the question is usually (not always) changed into the optative, e. g., *ἀμῆχανῶ, πότερ' ἔχω τάδ' ἢ μεθῶ*, I am uncertain whether I shall keep these things, or throw them away; *Κλέαρχος ἐβουλεύετο, εἰ πέμποιέν τινας ἢ πάντες ἴοιεν*, Clearchus deliberated, whether they should send some persons, or whether they should all go.

§. 372. *Final clauses*, that is, those expressing intention or purpose and introduced by the conjunctions *ἵνα*, *ὥς*, *ὅπως* (in order that) or *ἵνα μὴ*, *ὥς μὴ*, *ὅπως μὴ* (in order that not), are really dependent, and follow the general principle stated in §. 370. E. g., *τὸν κακὸν δεῖ κολλάζειν, ἵν' ἀμείνων ᾖ*, it is necessary to punish the bad man, that he may improve; *Κῦρος ᾤετο φίλων δεῖσθαι, ὥς συνεργοὺς ἔχοι*, Cyrus thought he needed friends, that he might have assistants.

NOTE 1. The conjunctions *ἵνα*, *ὥς*, and *ὅπως* are also joined with the future indicative where we might have expected the subjunctive, as *μέλει αὐτῷ, ὅπως εὖ πράξεις*, he is anxious that you should do well. It must also be observed that even after historical tenses these conjunctions may be joined with the subjunctive or the future indicative, if that which is intended, be not merely contingent or possible, but probable or certain.

NOTE 2. Both *ὥς* and *ὅπως*, when denoting intention, are sometimes accompanied by *ἂν*, and then, like all other relatives with *ἂν*, they can have no other mood but the subjunctive, as *ὥς ἂν μάθῃς, ἀκουσον*, listen, that you may learn.

NOTE 3. Both *ὅπως* and *ὅπως μὴ* are sometimes used elliptically without there being a leading clause, as *ὅπως ἀνὴρ ἔσει*, where we have to supply some such word as

I expect, or I hope; so also ὅπως ταῦτα μηδεὶς ἀνθρώπων πεύσεται, I hope no man will hear of this.

NOTE 4. After verbs of fearing *lest* is expressed in Greek by the conjunction *μή* (Lat. *ne*), and *lest not* by *μή οὐ*. The word expressing fear is sometimes left to be supplied by the mind, as *μή ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν*, I am afraid lest it should be rather rude to speak the truth.

§. 373. *Hypothetical or conditional sentences* always consist of two parts; the protasis beginning with the conjunction *εἰ* contains the supposition or condition, and the apodosis in which the particle *ἄν* is generally joined to the verb, contains the inference or conclusion. In Greek, as in other languages, the protasis is frequently not expressed, but left to be supplied by the mind; the nature of the sentence, however, is always discernible by the *ἄν* joined to the verb, e. g., *τὴν εἰμαρμένην οὐδ' ἄν εἰς ἐκφύγοι*, no one would escape from his fate, (supply, if he were to try ever so hard).

§. 374. The following are the principal kinds of hypothetical sentences: —

- a) When a supposition is assumed as true for the sake of argument, without the writer or speaker himself expressing his opinion as to its real truth in any way, and when the apodosis contains the natural and necessary inference, the verbs of both protasis and apodosis are in the indicative, and the latter has no *ἄν*, e. g., *εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶ θεοί*, if the gods do anything base, then they are no gods; *εἰ χορὴ γαμεῖν, χορὴ ἐκ γενναίων γαμεῖν*, if it is necessary to take a wife, one must take her from a noble family.

NOTE. If, however, the inference or conclusion is regarded as merely contingent and dependent upon circumstances, the verb of the apodosis is in the optative with *ἄν*, e. g., *εἰ τοῦτο ἀγνοεῖς, πᾶν ἄν ἀγνοήσεις*, if you are ignorant of this, you may possibly be ignorant of every thing. Sometimes the supposition is not only assumed to be true for the sake of argument, but is really true, so that the *εἰ* of the protasis is

equivalent in meaning to *since*, as *εἰ τοῦτ' οὕτως ἔχει, οὐκ ἀρνήσομαι*, since this is so, I shall not refuse.

- b) When a supposition is put with the intimation that it is not true, and that consequently the inference also cannot be true, both the protasis and the apodosis have the verb in the indicative of an historical tense, with *ἄν* joined to the verb of the apodosis, as *πολλοῦ ἄν ἄξιον ἦν τὸ πλουτεῖν, εἰ καὶ χαίρειν αὐτῷ συνῆν*, to be rich would be a valuable thing, if it were at the same time connected with happiness (which it is not); *εἰ ἐγὼ ἤδη ἠκηκόη τὴν ἐπίδειξιν, οὐδὲν ἄν ἐκώλυέ σε αὐτίκα μάλα εἰδέναι τὴν ἀλήθειαν*, if I had already heard the proof, nothing would prevent your knowing the truth very speedily.

NOTE 1. As to whether the imperfect or the aorist is to be used in either or in both parts of such a hypothetical sentence, depends upon the meaning, for if an action is to be described as going on or repeated, the imperfect is used, but if the action is to be represented as a mere point, the aorist is required. The pluperfect in these cases answers to the Latin pluperfect subjunctive.

NOTE 2. Sometimes the imperfect or the indicative of the aorist is joined with *ἄν*, without there being any protasis; in this case the *ἄν* intimates that the action was occasionally repeated, as *ἐκέλευσεν ἄν*, at times he ordered; *ἀντηρώτων ἄν*, I occasionally asked, or I would ask; *ἐπαισεν ἄν*, he would strike, or he sometimes struck.

- c) When a supposition is put in such a manner as to intimate that it is a mere conception, or that it is uncertain, and that accordingly the inference also is uncertain, the verbs of both the protasis and apodosis are in the optative, the verb of the apodosis being joined with *ἄν*, e. g., *δύναιο ἄν, εἰ βούλοιο*, you could, if you would; *οὐκ ἄν φορητὸς εἴης, εἰ πράσσοις καλῶς*, you would not to be endured, if you did well.

NOTE. Sometimes, when the inference is regarded not as uncertain or contingent, but as certain and undoubted, the verb of the apodosis is in the indicative without *ἄν*, as *τὸ λέγειν εὖ δεινόν ἐστιν, εἰ φέροι τινα βλάβην*.

- d) When a supposition is put in such a manner as to intimate that in point of fact it is possible, the protasis is introduced by *ἐάν* (*ἄν* or *ἦν*) with the verb in the subjunctive; and the verb of the apodosis is in the present or future of the indicative, if the inference is regarded as certain, but if it is conceived as only probable or possible, the verb is in the optative with *ἄν*, e. g., *πάντ' ἔστιν ἔξευρεῖν, ἐάν μὴ τὸν πόνον φεύγῃ τις*, all things can be discovered, if a person does not shun the labour; *ἐάν ἔχωμεν χρήματα, ἔξομεν φίλους*, if we have money, we shall have friends; *ἐάν τις γιγνώσκῃ τε ὧν δεῖ καὶ ταῦτα πορίξασθαι δύνηται, ἀγαθὸς ἂν εἴῃ προστάτης*, if any one knows what is needed and can provide it, he will probably be a good ruler.

NOTE. When the protasis implies an action repeated in past time, the *εἰ* (equivalent to *whenever*) is joined with the optative, and the verb of the apodosis is in the indicative of an historical tense either with or without *ἄν*, e. g., *Κῦρος εἴ τινα ὁρώῃ δεινὸν ὄντα οἰκονόμον, οὐδένα ἂν πώποτε ἀφείλετό (τι), ἀλλ' αἰεὶ προσεδίδου*, whenever Cyrus saw a person who was very economical, he never took anything from him, but always gave him something.

§. 375. The particle *ἄν*, when added to a relative pronoun or a conjunction derived from a relative, renders it indefinite, and at the same time implies the idea of a condition or a supposition. All such relatives and conjunctions joined with *ἄν* have the verb in the subjunctive, if the leading clause contains a present or a future; but if the leading clause contains an historical tense, the relatives and conjunctions are commonly joined with the optative without *ἄν*, e. g., *κόσμον φυλάσσουσ' ὅντιν' ἂν τάξῃ πόλις*, they observe the order which the state may have established; *οἱ ἄνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἂν ἡγῶνται κρατίστους εἶναι*, men are most willing to obey those whom they believe to be the strongest; *Κῦρος οὕστινας ὁρώῃ μάλιστα τὰ καλὰ διώκοντας, τούτους πάσαις τιμαῖς ἐγέραιρεν*, Cyrus used to distinguish with the greatest honours those whom he saw most zealous in

what was noble; ὅταν σπεύδῃ τις αὐτός, καὶ ὁ θεός συν-
 ἵπτεται, whenever a person is himself industrious, God also
 assists him.

NOTE 1. Both these constructions may imply either the *in-
 definiteness* of one action or a *repetition* of the same; in the
 latter case ὅτε, ὅποτε, and ἐπεὶ may be rendered by *when-
 ever*, as ὅτε ἔξω τοῦ δεινοῦ γένοιτο, πολλοὶ τὸν Κλέαρχον
 ἀπέλειπον, whenever they came to be out of danger, many
 deserted Clearchus; περιεμένομεν ἐκάστοτε ἕως ἀνοιχθεῖν
 τὸ δεσμωτήριον· ἐπειδὴ δὲ ἀνοιχθεῖν, ἤειμεν παρὰ τὸν
 Σωκράτη, we waited each time till the prison was opened, and
 whenever it was opened, we went to Socrates.

NOTE 2. The conjunction πρὶν (πρὶν ἄν) follows the same
 principle after negative sentences; but after affirmative ones
 it is joined with the infinitive, as μηδένά φίλον ποίον πρὶν
 ἂν ἐξετάσῃς, make no one your friend, until you have exa-
 mined; πρὶν τὴν ἀρχὴν ὀρθῶς ὑποθέσθαι μάταιον ἡγοῦμαι
 περὶ τῆς τελευτῆς ὀντινοῦν λόγον ποιεῖσθαι, before the
 beginning is rightly set forth, I consider it useless to speak
 about the end.

CHAPTER LVII.

THE INFINITIVE.

§. 376. As the infinitive expresses simply the idea con-
 tained in a verb, without connecting it with a subject, it
 is sometimes used absolutely, that is, without its being go-
 verned by any other word, as in the expressions ὀλίγου
 or μικροῦ δεῖν, little being wanting, or, nearly; ἐκὼν
 εἶναι, so far as a person is willing or, acts without com-
 pulsion; ὥς εἰπεῖν or ὥς ἔπος εἰπεῖν, so to speak; ὥς
 συντόμως εἰπεῖν, to speak briefly, or, in short.

NOTE. These absolute infinitives are commonly explained
 by supplying ὥστε or ὥς, which in some cases is actually
 added.

§. 377. In Greek, as in Latin, the infinitive (either with
 or without the article) may be the subject or the object of

a sentence; but while in Latin the subject of an infinitive is always in the accusative, the Greek has the subject sometimes in the nominative and sometimes in the accusative.

- a) The nominative with the infinitive is used when the governing verb and the infinitive have the same subject, as οὐκ ἔφη αὐτὸς στρατηγεῖν, he refused to command himself; φασί τινες σφεῖς ἐντιθέναι τῇ ψυχῇ ἐπιστήμην, some say that they themselves put knowledge into their souls.
- b) The accusative with the infinitive is used when the governing verb and the infinitive have different subjects, as μοχθεῖν ἀνάγκη (ἐστὶ) τοὺς θέλοντας εὐτυχεῖν, it is necessary that those wishing to be happy should work hard; ἡγοῦμαι αὐτὸν οἴχασθαι, I believe that he is gone.

NOTE 1. In the former of these cases the subject of the infinitive is generally a pronoun, which is expressed only when it is emphatic, in all other cases it is omitted; but if it has a declinable predicate, this latter must be in the nominative, as νόμιζε δοῦλος εἶναι διὰ βίον, consider that you are a slave for life; ἐν τοῦ προτέρος λέγειν ὁ διώκων ἰσχύει, the prosecutor has the advantage from the circumstance of his speaking first.

NOTE 2. When a predicate joined to the infinitive refers to a genitive or dative in the leading clause, it may likewise be in the genitive or dative by a species of attraction or assimilation, as παντὶ προσήκει ἄρχοντι φρονίμῳ εἶναι, it is becoming in every ruler to be wise; οὐκ ἀφθονία τῶν προθυμουμένων ὡς ἀρίστων γίνεσθαι, we ought not to envy those who are anxious to become as good as possible. But instead of the genitive or dative, the accusative of both the subject and predicate may be joined with the infinitive, as τῶν αὐτῶν ἐστὶν αὐτοὺς τε πάντα τὰ κακὰ ἐργάζεσθαι καὶ τοὺς τοιούτους ἐπαινεῖν, it is the part of the same persons, to do every thing wicked themselves, and to praise those who act like them; ψυχῇ οὐκ ἐγγωρεῖ κακὴν γενομένην εὖ τι θεραπύειν, it is not possible for a mind which is bad to administer anything rightly.

§. 378. As the Greek language has no gerund, the infinitive (either with or without the article) is employed to

NOTE 1. *Φαίνομαι* is also joined with the infinitive, but it then implies only an opinion based upon appearances, as *φαίνεται σοι φιλοσόφον ἀνδρὸς εἶναι*, it seems or appears to you to be the part of a philosopher. Both *τυγχάνειν* and *φαίνεσθαι* sometimes join a predicate to a subject without any participle, as *ἀπόκρισις ἡ σιωπῇ τυγχάνει*, his silence happens to be an answer.

NOTE 2. The expressions *φανερός* and *δηλὸς εἰμὶ* (I am manifest) following the analogy of *φαίνομαι*, are likewise joined with a participle, as *φανεροὶ εἰσιν ἀγωνιζόμενοι πάντες*, all are seen contending; *δηλὸς ἐστὶν ἐν ποιήσων*, it is evident that he will benefit. But these adjectives may be used both personally, and impersonally in the neuter, followed by the conjunction *ὅτι*, as *φανεροὶ ἐσμεν ὅτι πειρώμεθα*, or *φανερόν ἐστι ὅτι πειρώμεθα*, it is evident that we are endeavouring.

NOTE 3. *Ἔοικα*, I resemble or I seem, is joined with the nominative as well as with the dative of a participle, but also with the infinitive, as *εἰσὶν ἡδόμενοι*, you seem to rejoice; *εἰσὶν οἰκνῶν*, you resemble one who believes, you seem to believe; *εἰσὶν εἶναι*, he seems to be.

NOTE 4. *Ἔχειν* with a past participle implies possession acquired by the action indicated by the participle, as *ἡρπᾶκώς ἔχει*, he has or possesses by robbery, or, he has robbed and now possesses; *γῆμας ἔχεις*, you have or possess by marriage.

§. 380. The nominative of a participle is joined with verbs denoting certain points in the progress of an action, such as *ἄρχομαι*, I begin, *παύομαι* and *λήγω*, I cease or leave off; e. g., *ἄρχομαι ἀδικῶν*, I am beginning to do wrong; *παύομαι γράφων*, I cease writing.

NOTE 1. It must, however, be observed that *ἄρχεσθαι* is joined with a participle only when a new phase of the same action is implied; but with the infinitive, when the action is conceived as opposed to another; e. g., *ἀρχόμεθα παρακινεῖν*, we begin (what we are doing) by encouraging; but *ἄρξομαι ἐπαινεῖν*, I shall begin to praise (and not to do anything else). The active *ἄρχω* (I begin) is generally joined with the infinitive. The active *παύω* (I cause to cease) naturally has the participle like its object in the accusative, as *τοὺς πένητας ἐπάψα ἀδικουμένους*, I put an end to the poor being wronged.

NOTE 2. *Διατελῶ*, I continue to, or, I do continually, is likewise joined with a participle, though sometimes it appears without it, in which case *ᾧν* is to be supplied, as *Σωκράτης σωφρονῶν διετέλει*, Socrates was continually, or, always wise; *ἡ δόξα αἰεὶ διατελεῖ*, the glory always remains. *Φθάνω*, I am before hand with, and *οιχομαι*, I am gone, are also joined with a participle, as *φθάνω αὐτὸν ταῦτα πράττων*, I do this before him; *οἴχεται ἀπιών*, he is gone.

§. 381. Verbs denoting effort, fatigue, joy, anger, shame, &c. are joined with participles of other verbs, as *ἀνέχου πάσχων*, bear your suffering; *μὴ κáμνε μανθάνων*, do not grow weary in learning; *ἡδεται τὸ φῶς ὁρῶν*, he rejoices at seeing the light; *ὀργίζεται ἀδικούμενος*, he is angry at being wronged; *οὐκ αἰσχύνομαι μανθάνων*, I am not ashamed to learn.

§. 382. Verbs denoting mental or physical perception are joined with a participle of another verb; when the verbs are active, the participle is in the accusative, and when passive, in the nominative, as *ἡσθόμην αὐτὸν εὖ πεφυκότα*, I saw or perceived that he was naturally in a good condition; *ὁρῶ αὐτὸν λύπην ἔχοντα*, I see him oppressed with grief; *οἶδα αὐτὸν μισοῦντα τοὺς ἀνθρώπους*, I know that he hates men; *ᾤφθημεν ὄντες ἄθλιοι*, we were seen in our misfortune; *μεμνήμεθα ἐλθόντες*, we remember that we have come.

NOTE 1. The same is the case with verbs of showing, finding, catching, and the like, as *δείκνυσσι αὐτὸν ἀγαθὸν ὄντα*, he shows himself to be a good man; *δειχθήσεται τοῦτο πεποιηκώς*, he will be shown to have done this; *κλέπτων ἐφενρέθη*, he was found stealing.

NOTE 2. The verb *σύννοια* (I know with, am conscious) may be construed in three different ways: it may either be treated as a transitive verb having its object and a participle in the accusative, or it may be joined by the nominative of a participle referring to the subject of *σύννοια*, or lastly when joined to a dative, its participle may be in the same case, as *σύνιστε πολλοὺς ἀναστάτους γεγεννημένους*, you know that many men have been transplanted; *οἳ ἂν ξυνειδῶσιν ἑαυτοῖς εὖ ἡσκηότες*, those who are conscious of having well drilled (themselves); *ξύννοιά μοι οὐδὲν ἐξημαρτηκότι*, I know that I have not erred in anything.

NOTE 3. It must be observed that nearly all the verbs of this class may also be joined with the infinitive, or with the conjunctions *ὥς* and *ὅτι*.

§. 383. Participles are sometimes accompanied by adverbs to express the idea of time or manner implied in them still more emphatically. Thus we find *εἶτα*, *ἔπειτα*, *τότε*, *οὕτως*, and others introducing the finite verb after participles, as *σκόπει, μὴ νῦν φυγόντες εἶτα ἀλῶμεν*, take care lest we having now escaped should afterwards be taken; *οἱ ζωγράφοι ἐκ πολλῶν συνάγοντες τὰ κάλλιστα οὕτως ὅλα καλὰ σώματα ποιοῦσιν*, painters gathering the most beautiful parts from many objects thus produce entire beautiful bodies.

NOTE 1. The adverb *εὐθύς* is often followed by a participle, as *εὐθύς παῖς ὢν*, from his very infancy; *εὐθύς ἰδόντες*, the moment they saw it.

NOTE 2. Participles often imply the cause of the action indicated by the leading verb, and this meaning is sometimes strengthened by the addition of *ἅτε* or *ὥς* being joined to the participle, with this difference that *ἅτε* represents the cause as contained in the nature of the thing, while *ὥς* implies that it exists in the mind as a supposition or opinion, c. g., *ἔρω, ἅτε αὐτὸς ὢν μονάρχος, ἐπὶ πᾶσαν τύλμαν ἄξει*, Love because he himself is a monarch, will lead to every kind of daring; *οἱ βιασθέντες ὥς ἀφαιρεθέντες μισοῦσιν*, those who are forced, hate because they have been robbed.

§. 384. The Greek language employs the genitive absolute in the same manner and in the same circumstances, in which the Latins use the ablative absolute, to denote time, cause, and other circumstances, as *ἐμοῦ ζῶντος οὐκ ἄρξει γυνή*, so long as I live a woman shall not reign; *ἀνδρῶν ὄντων ἕρκος ἐστὶν ἀσφαλές*, while there are men, there is a safe protection; *οὔτε μικρὸν οὔτε μέγα οὐδὲν τῶν δεόντων ποιούντων ὑμῶν, κακῶς ἔχει τὰ πράγματα*, so long as you do none of the things needful, either great or small, our affairs are in a bad condition; *ὅλα παρόντος ἐμοῦ λέγετε*, such things as you say in my presence; *πολλῶν κακῶν ὄντων ἀνθρώποις μέγιστόν ἐστι τοῦτο*, although men are subject to many evils, this is the greatest.

NOTE 1. The particles mentioned in §. 383 as sometimes joined to participles are also found with the participles in the construction of the genitive absolute and modify their meaning in the same manner, as *ἐρώτα ὥς ἐμοῦ τὰ ἀληθῆ ἐροῦντος*, ask me because I mean to tell you the truth; *ἄτε ἀήθους τοῖς Λακεδαιμονίοις γεγενημένης τῆς τοιαύτης συμφορᾶς, πολὺ πένθος ἦν*, as the Spartans were (naturally) unaccustomed to such a calamity, there was great grief.

NOTE 2. When a king's reign is expressed by the genitive absolute to indicate the time at which anything happened, the preposition *ἐπὶ* is frequently added to the genitive, as *ἐπὶ Κύρου βασιλεύοντος*, in the reign of Cyrus, or simply *ἐπὶ Κύρου*.

NOTE 3. The participles of impersonal verbs are not used in the genitive absolute, but their absolute case is the accusative of the neuter singular, as *δέον*, it being necessary; *πρὸς-ῆκον*, it being becoming; *ἔξον*, it being permitted or lawful.

§. 385. The verbal adjectives in *τός* and *τέος* are in reality participles answering to the Latin participles in *tus* and *ndus*. Those in *τός* sometimes also have the meaning of a Latin participle perfect passive in *tus*, but more commonly they imply the idea of possibility, as *στρεπτός*, one who is turned, or, one who can be turned; *ἀφυλάκτοις ἐμπύπτειν*, to attack men off their guard; *ἅπαντα γίγνεται ἁλωτά*, all things are taken.

§. 386. The verbal adjectives in *τέος*, answering to the Latin gerundive and implying necessity, are generally joined with *εἶναι*, which, however, is sometimes left to be supplied. They are used either personally as the predicate to a subject, or impersonally in the neuter gender (either singular or plural). The person who has to perform the action is in the former case always in the dative, and in the latter generally; e. g., *τιμητέος ἀνὴρ τούτοις*, the man must be honoured by these persons; *πάντ' ἀκουστέα μοι*, I must hear all things; *ταῦτα πάντα ποιητέον μοι*, I have to do all these things; *τοῖς λόγοις προσεκτέον τὸν νοῦν ἔστιν*, one must attend to the reasonings; *ἀρετὴν ἔχειν πειρατέον*, we must endeavour to have virtue.

NOTE. It is clear from these examples that verbal adjectives govern the same case as the verbs from which they are formed. It must further be observed, that they are generally used personally, when the subject is emphatic as *τιμητέος ἄνθρωπος*, the man must be honoured; and impersonally, when the action itself is the principal thing, as *τιμητέον (ἐστὶ) τὸν ἄνδρα*, we must honour the man.

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